

# There Can Be Only One Final Conclusion IN SAIVA SIDDHANTAM

(ACCORDING TO THIRUMULAR)

Acc. No. } 24484

**Dharmapura Adhinam's Reply to the Hawaii Saivites**

**DRAFTED BY**

**T. N. ARUNACHALAM, B. A., B. L.**

Reference  
to the  
National Bureau of  
Investigation  
Washington, D. C.

**There can be only one**  
**Final Conclusion in**  
**SAIVA SIDDHANTAM**

(According to Thirumular)

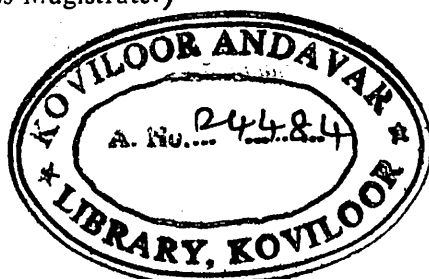
246

**Dharmapura Adhinam's Reply**  
**To the Hawaii Saivites**

அன்பளிப்பு:  
தஞ்சாவூர்  
நலாஜபிள்ளை உரைநாத்தன் M.A.B.F

Drafted by

**T. N. ARUNACHALAM B. A., B. L.,**  
(Retired First Class Magistrate.)



Released during the First International Seminar

On Saiva Siddhantam

11th, 12th, and 13th May 1984

**DHARMAPURAM.**

*First Edition, 1984.*

*Published under the benign auspices  
Of Dharmapura Adhinam, Dharmapuram.*

**Copies can be had of:**  
**Gnanasambhandam Pathippaham**  
**Dharmapura Adhinam, Dharmapuram**  
**Mayiladuthurai, 609 001, Tamil Nadu.**

*Printed at M/s. Gemini Printing House, Thanjavur.*

# INTRODUCTION

1. At the outset we pray to Lord Siva to confer His grace on all of you-fellow Sivathondars at Hawaii for the unique services you have been doing in the cause of Saivism. Saivites all over Thamizhnadu have all along been feeling happy and exuberant in the belief that Hawaii is fast becoming a stronghold of Saivism and that the Swamis attached to your Church are ardent and sincere protagonists of our religion and philosophy in the West.

2. Your monograph entitled, 'There can only be one final conclusion' was received here about a year ago. We were surprised to be told that there has been an age-long philosophical issue within Saiva Siddhanta, that consequently there are two schools of thought therein, one known as the Meikandar school and the other as the Thirumular school, that the former preaches pluralism and the latter monism, that thus they are diametrically opposed to each other in the interpretation of Saiva Siddhanta, that there is a great debate, nay, a battle going on between the two differing groups, that devout Saivites in India and elsewhere are perplexed by this problem and that sooner this issue is resolved the better for Saivism and Saiva Siddhanta. We may tell you that there is no such dispute, debate, or battle so far as Thamizhakam is concerned. There is absolutely no issue respecting any interpretation of Saiva Siddhanta causing a division among Saiva Siddhantins here into two schools. If at all, there had been, for about two to three centuries after the advent of Sankara, and that too only on an academic level, some sort of confrontation between the Saiva Siddhantins and the Sankara school of Advaitins with respect to the interpretation of the concept of advaita. But at present no Saiva Siddhantin is ever bothered on this account as almost all Saivite Brahmins, known as Smarthas, ostensibly owing allegiance to the Sankara school are in effect, actual practice, and living as good and ardent Saiva Siddhantins as any other Saivite calling himself as such.

3. Your monograph has many more surprises in store for us. We are told that as between Thirumular and Meikandar,

Thirumular alone was a siddhar, a realised master and a perfect Yogi and that Meikandar, though a prodigy and genius, was just only an intellectual philosopher; that Thirumantiram speaks of and emphasizes Monism as the ultimate truth; that unlike Thirumular who spoke from his own inner knowing of reality attained through sadhana, Meikandar worked through inference, then assembled, collated and synthesized the existing tenets of Saiva Siddhanta of his day; that those who followed Meikandar and wrote commentaries on Siva Jnana Bodham were just pundits and not enlightened men, and that these men have set in motion a pluralistic school which has unfortunately played a significant role in the history of Saiva Siddhanta. These observations would mean and only mean that those who rely on and follow the trend of thinking in the commentaries referred to have not and could not have understood Saiva Siddhanta rightly and therefore are not also interpreting it correctly.

4. We would say here and now that we in Thamizhnadu, the hallowed place on earth where Saiva Siddhanta originated and evolved into a perfect and prestigious system of philosophy do not fight shy of telling you that Saiva Siddhantins here, without exception, have implicit faith not only in Thirumantiram but also in all the fourteen Meikanda Sastras and do not find any discord or inconsistency between what is stated about Saiva Siddhanta in Thirumantiram on the one hand and the said Sastras on the other.

5. Towards the close of page seven of your monograph, you have observed that few Saivites (here) have really studied Siva Jnana Bodham and fewer still are familiar with the contents of Thirumantiram and so naturally 'they' have assumed — wrongly — that the commentators of Meikandar were in agreement with the Thirumantiram. Presumably, the word 'they' (in the last sentence) refers to the Saiva Siddhantins here. It is also obvious that this remark refers to us and that on the face of it is no compliment to us

6. We admit that there is an element of truth in the remark that not many have studied the Thirumantiram or Siva Jnana

Bodham, but would add that it is a highly exaggerated remark ; we would further add that it will be more correct to say that not many have made an in-depth study of the said two works.

7. Among the source books on Saiva Siddhanta in Tamil Thirumantiram is undoubtedly the first and foremost and it is in this work the term 'Saiva Siddhanta' has been used for the first time. It is however necessary for any student of Saiva Siddhanta to know and remember what type of work Thirumantiram is and what type its author Thirumular.

8. Thirumular is a mystic and his style, in most of his poems, is mystical. It is generally admitted on all hands that for one who has no grounding in the other Thirumurais Thirumantiram is abstruse and defies systematic understanding. So, naturally, those who are capable of making a specialized study of Thirumantiram are not many.

9. And then a word about Siva-Jnana-Bodham. For a proper, correct and comprehensive understanding of the 40 lines in this renowned work, an intimate study of the commentaries thereon and also Thirumantiram and three other important works on Saiva Siddhanta which were in existence even prior to the advent of Meikandar, namely, Jnanamrutham, Tiruvundiyyar and Tirukalirrupadiyar, is considered absolutely necessary. A critical study of the Thevaram and Thiruvacaham, in particular, and the other Tirumurais in general may also be necessary for a deeper study of Siva-Jnana-Bhodam.

10. Notwithstanding these limitations which would in a way justify the above remark by the Hawaii Siddhantins, there are a good number of scholars in Thamizhnadu who have inherited, as it were, the Saiva Siddhanta tradition, critically studied the Saiva Siddhanta Sastras and the Thirumanthiram, besides the other relevant works referred to above and therefore are competent and qualified to guide seekers of Saiva Siddhanta knowledge in the right direction.

11. Copies of your monograph were circulated to such scholars. Such of them not conversant with English were

provided with copies of Tamil translation thereof. It may be stated, by the way, that the translation work was done with meticulous care and attention.

12. We have since received replies from the scholars. All of them, without exception, are all admiration for the sincerity and fervour of the Hawaii Siddhantins in presenting and pressing their points of view in Saiva Siddhanta. But all the scholars are equally unanimous in holding that the elucidations of the Hawaii scholars cannot be accepted as correct as their interpretations are not only, at great variance from, but also opposed to, what Saiva Siddhantins here believe to be the fundamental tenets of that philosophy, and, in particular, also contrary to the exposition of those tenets by Thirumular himself. We who agree with this view of the scholars shall explain our stand in the appropriate places to follow.

13. It is significant that Thirumular has chosen to call his work Thamizh Agamam. We may therefore presume that Thirumular has, in the main, sought to lay down and explain the tenets and doctrines of the Siva Agamas. These tenets and doctrines, it may be borne in mind, are known by the compendious name of Saiva Siddhanta. They are also referred to, very pertinently but rarely, as Agamantha.

14. Apart from Saiva Siddhanta which has its source in Siva Agamas, Thirumular has, in his Thirumantiram, dealt with many other 'anthas' such as Vedhanta, Nadhanta, Yoganta etc., with different religious sects such as Vaisedika, Sankya, Yoga, Mimamsa etc which accept the authority of the Vesas but not the Agamas; with Paasupata, Maaviratha, Kaapaala, Vairava and Saiva which accept the authority of both the Vedas and Agamas; and also with several other schools of philosophy, and enunciated their tenets and doctrines. It may be emphasized that what Thirumular says of a particular school of thought applies to that school alone and not to any other school. And then, scholars who have critically studied Thirumantiram sound a note of caution that what Thirumular has stated in Thirumantiram should not be construed as pertaining exclusively to Saiva Siddhanta. It should be borne in mind, that Thirumular has

also dealt with subjects that are not strictly spiritual such as Yogas of different sorts, Chakras, Yantras, transmigration of souls etc. A general code of conduct and ethics which cannot be treated as strictly spiritual also find a place in Thirumantiram. Thus, Thirumular's Thirumantiram is an encyclopaedia dealing with spiritual and non spiritual subjects as well.

15. Scholars have been sounding another note of warning to those interested in an objective and analytical study of Thirumantiram. They are of the view that there are interpolations in a number of verses and also inclusion of some whole verses which may not be considered as genuine at all. According to them the general tenor and the language pattern of these verses make it highly doubtful if really Thirumular had written them. The scholars pertinently point out that quite a good number of verses are found repeated in the text and that a number of verses purporting to be from Thirumantiram, relied on and quoted as authority in some fairly ancient philosophical works in Tamil, are presently not to be found in Thirumantiram. We believe that in course of time, discerning scholars capable of making good research in this respect, will be able to fix up unerringly the spurious verses and make out a case for their being weeded out from the text. We also believe that the interpolations made may not, however, be many and extensive. This aspect of the text notwithstanding, we are certain that the Thirumantiram verses referred to and relied on by us in the discussions that follow are such that their genuineness may not be questioned.

16. So much in general about Thirumular and Thirumantiram. And now, about Meikandar and his commentators. Let us say here and now that we in Thamizhnadu have great respect for them, adore them as saints whom they really are. It is indeed unfortunate - we cannot disguise this feeling - that you have chosen to make rather unpalatable remarks about the commentators. To say that they were just pundits and unenlightened men is certainly erroneous. You have not spared even Meikandar. Though you have conceded that he was a prodigy, genius and a highly intellectual philosopher, you have added he was just only that. Comparing him with Thirumular

you have said that whereas Thirumular had stated in Thirumantiram what he had himself experienced, Meikandar had, in compiling his Siva Jnana Bodham, just worked through inference and that his work was not, like Thirumantiram founded on enlightenment. These remarks will certainly be ignored at this end had they emerged from any other source, a source having no faith in Saivism and Saiva Siddhanta. We believe you would not have made these remarks if only you had yourself collected and known or had been furnished by those in the know of things with credible information about Meikandar, his followers and their works. Presumably even those whom you have referred to as 'authorities who have studied' the commentaries, and the eminent scholars in Thirumantiram whom you say you have known already had not or could not furnish you with relevant information about the commentators. Any way, it is high time you get to know them, and in some detail. Please see Annexure I wherein we are giving credible information relating to Meikandar and his followers, and particulars in brief about institutions including ours established and maintained to propagate their teachings.

17. Annexure I begins with a statement that Meikandar was an avatara purusha, a God-sent person. And, we may add that so were the other Santanacharyas who followed him, namely Arulnandi Sivacharya, Maraigana Sambandar and Umaphathy Sivacharya. They came into the world at a critical period, set right and accomplished things in the field of religion and its practice and expounded and systematised the Saiva Siddhanta philosophy

18. The Sankara school of philosophers were all Ekaanma Vaadhis, monists, known as Kevalaadvaitins. Their views about the God-head and the relationship vis-a-vis the God and the souls ran counter to the tenets of Saiva Siddhanta as expounded by Thirumular, and also to the preachings of the four great Samayacharyas, contained in Thirumurasis 1 to 8. These Acharyas had, by the grace of Siva, halted the spread of Jainism and Buddhism in this part of our country and preached (during the 7th, 8th and 9th centuries) the cult of Bhakti effecting

a. marked spiritual transformation in the whole of Thamizhnadu, then comprising the present Kerala and Sri Lanka too. The basic tenet of this cult is that God is for ever the supreme Lord and that the souls are for ever and ever only his subordinates, His wards, nay, His slaves even. But, during the few centuries that followed, the concept of Advaita as interpreted by the Sankara school threatened to shake the very foundation of the Bhakthi cult and even nullify the results achieved by the Samayacharyas.

19. A craze for metaphysical discussions and a general inquisitiveness to know about the rationale of religious beliefs had started even during the period of Saint Gnanasambandar and Appar (7th century). Presumably, the advent of Sankara (8th century) and the zest with which the Sankara school of philosophers propagated their concept of Advaita gave a fillip to the rational approach in the field of religion and philosophy.

20. The Sankara school of Advaitins could not any way make any appreciable impact on the other theistic schools. Ramanuja (1017—1137) for example, differed from the Sankara school and enunciated his own concept of Advaita known as Visishtadvaitam.

21. The thirteenth century witnessed the advent of Meikandar. His interpretation of the concept of Advaita which was basically in accord with the teachings of the Samayacharyas and which was followed by the other Santanacharyas, came to be largely accepted as the only correct interpretation of that concept.

22. Thayumanavar, admittedly a great philosopher and saint, hailed Meikandar as the one who had realised and expounded the sacred truth of Advaita. He sang thus in adoration of Meikandar.

*Poi Kandaar Kanaap Punitham Enum Aththuvudha  
Mei Kanda Naathan Arnl Mevu Nall En Naalo?*

The meaning is 'when am I to get the blessings of Meikanda Naathan (my master Meikandar) who has realised and expounded the sacred truth which is Advaitam and which (sacred truth) could not be realised by those who could realise only untruth?'

It may be noted that Thayumanavar has thus impliedly recognised the interpretation by Meikandar of the said concept as the one and only correct one and also rejected those of the others as not only not correct but also as not true.

23. Thayumanavar has paid equally glowing tributes to and yearned for the blessings of the other three Santanacharyas, namely, Arulnandi Sivacharya, Maraignana Sambandar and Umapathi Sivacharya, and also to Thirumular and Satya Gnana Darisini who is the guru of the guru of Meikandar (namely, Paranjothi Mamunivar). The verses in original are included in Annexure II.

24. Thayumanavar's preceptor Mounaguru was one in the line of Thirumular. Thayumanavar has so referred to his guru in the songs adoring him. So, his view about the concept of Advaita, which must be, as already stated, impliedly the same as that of Meikandar, may also be construed as the one held by a succession of saints who had preceded him (Thayumanavar) and like him had come in the line and tradition of Thirumular.

25. If we are to agree with the view of Thayumanavar in this respect—there is no question of our not agreeing with him—Meikandar and the three others who followed him were spiritually great souls indeed, and not just pandits or merely intellectual men. Consequently, their works must be presumed to have been founded on enlightenment, based on truths realised by them.

26. We now proceed to deal with the salient points at issue. In the penultimate paragraph at page 6 of your monograph you have stated:

“Should there arise any differences of opinion we must rely on Thirumular's Authority to resolve the matter. This is an Important Point”.

We shall bear this in mind in answering the several issues raised by you. And, what is more, we would guardedly avoid relying on any of the Meikanda Sastras, including Siva Jnana Bodham. We would however, refer, by way of substantiating

our points of view to certain of the other Thirumurais and Saivite scriptures, the authoritative nature of which, we are confident, may not be disputed by you.

27. We do not think it is necessary to answer individually and separately every one of your questions. Our elucidations which will be fairly comprehensive may, we believe cover all your relevant questions and the issues which you have condensed in the second paragraph on page 5 of the monograph.

### ISSUE I.

28. We would first affirm, on the authority of Thirumular himself, that Saiva Siddhanta believes in the three entities known as Pathi (Siva), Pasu (Soul) and Paasam (the fettering bonds) and that these three are eternal. This is the foremost of all the basic tenets of Saiva Siddhanta. Thirumular refers to and explains this tenet in a clear and categorical manner in a number of verses in Thirumantiram. They are given and explained hereunder :

(i) The foremost of these verses is the third one in the chapter entitled 'Upadhesam' in the first Tantram of the Thirumantiram. It runs as follows :

*Pathi pasu paasam enappahar Moondril*  
*Pathiyinaippol pasu paasam Anaadhi*  
*Pathiyinai sendru anuhaa Pasupaasam*  
*Pathi Anuhil Pasupaasam nilaave. (115)*

This verse may be paraphrased thus : Of the three mentioned as Pathi (Siva), Pasu (soul, and Paasam (bondage), the Pasu and Paasam are beginningless as Pathi. Pasupaasam will not (and cannot) go anywhere near Pathi. If Pathi gets near Pasu, Pasupaasam will not be there any more.

The words 'Pasu' and 'Paasam' written separately as two words mean respectively the soul and the bonds. The same two words when combined to read as one word, namely, 'Pasupaasam', mean the fettering bonds (Paasam) which have the soul (Pasu) in their grip.

'Anaadhi' means beginningless, eternal.

It should be noted that Thirumular has emphasized that Pasu (soul) and Paasam (bonds) are beginningless, eternal, as Pathi (Siva) Himself.

Paasam is 'malam' comprising Anavam, Kanmam and Maya. These three malams are, with their subtle variations, sometimes elaborated and referred to as five malams.

The word 'Pasupaasam' occurring in lines 3 and 4 of the above verse is, grammatically speaking, a collective plural and means and refers to all the malams attached to the Pasu (soul.)

(ii) Next we may take up the 10th verse in the chapter entitled 'Kevala Sahala Suddham' in the 8th Tantram. Following is that verse :

*AnaaDHI Pasu Viyaththi Aahum Ivanai  
Anaadhiyil Vandha Malam Aindhal Aatti  
Anaadhiyil Kevalam Aa Sahalaththu Ittu  
Anaadhi Pirappu Ara Sudhdhaththul Aakkume. (2236)*

It is not necessary for our present purpose to go into the full import of this verse. Suffice it to say that in the first and second line respectively of this verse, the eternal nature of the Pasu (soul) and the five malams comprising the Paasam are clearly indicated by Thirumular.

(iii) Saiva Siddhanta holds and emphasizes that the soul ultimately becomes God-like and not God Himself. Like God, it partakes the nature of 'intelligence'. But, though intelligent, the soul has, prior to its redemption from the fettering bonds, only imperfect or finite knowledge. This is so owing to the obscuration of its intelligence by Aanava malam. Steeped and enshrouded as it is in and with the malam, the soul does not even know that its real form is intelligence, and it gets to know it only when it is rid of the malam by the grace of the Lord and when taught by Him that its real form is intelligence. Thirumular explains this in the third verse in the chapter entitled 'Arivudhayam' in the 8th Tantram. That verse runs thus :

*Arivu Vadivu Endru Ariyaadha ennai  
Arivu Vadivu Endru Arul Ceidhaan Nandhi*

*Arivu Vadivu Endru Arulal Arindhe*

*Arivu Vadivu Endru Arindhu Irundhene.*

(2357)

Thirumular says in this verse that he (the soul) did not know that he was intelligence in form until Nandhi, out of grace, made it known to him. And, on knowing that his form was intelligence he continued to be poised in it.

(iv) Now, we revert to the subject of the beginningless nature of the Pasu and Paasam

The soul which is in the form of intelligence is unborn, not created; and it does not perish, does not die. The eternal nature of the soul is thus stated again by Thirumular in the following verse, the fourth one in the said chapter entitled 'Arivudhayam' :

*Arivukku Azhivillai Aakkamum Illai*

*Arivukku Arivallathu Aadhaaram Illai*

*Arive Arival Arihindrathu Endrittu*

*Araiindrana Marai Eeruhai Thame*

(2358)

Thirumular has further stated in the above verse (2358) that for the soul which is in the form of intelligence there is no other support excepting the Lord who is all knowledge, that it is the Lord who is all knowledge that takes note of the soul which is in the form of intelligence. Thirumular adds that these are so stated by the end part of the Vedas- (the Vedanta, the Upanishads). That the soul though a distinct and eternal entity is ever dependent on the Lord (Pathi) has been thus emphasized by Thirumular.

(v) The beginningless nature of the Pathi, Pasu and Paasam is reiterated and stressed by Thirumular in the very first verse in the Chapter entitled 'Pathi Pasu Paasam Verinnmai' in the 8th Tantram. Following is that verse :

*Arivu Arivu Endra Arivum Anaadhi*

*Arivukku Ariyaam Pathiyum Anaadhi*

*Arivinaik Kattiya Paasam Anaadhi*

*Arivu Pathiyil Pirappu Arum Thaane*

(2362)

The meaning of this verse is that the soul (intelligence) which is indicated again and again as 'Arivu' (intelligence), the Pathi who

imparts knowledge to that 'Arivu' which is the soul, and Paasam (fettering bonds) which bind that 'Arivu', namely, the soul, are all beginningless, eternal ; and that if the ARIVU (Self) the Lord who is all knowledge, gets embedded (in the soul (self) which is ('arivu') the (chain of) birth is snapped. This truth, namely, the embedding of the Lord in the soul, has been, in the first instance, referred to by Thirumular in verse 114. The word 'arivu' occurring in lines 1 to 3 of the above verse refers to the soul ; and the one occurring in line 4 refers to the Lord.

(vi) Thirumular says that we would not have known about the eternal nature of Pasu and Paasam and about the removal of Pasupaasam by the Lord had not Nandhi imparted that knowledge out of grace, to the Saivites who aspired for that knowledge. He has so stated in verse 2410 which is the sixth one in the said chapter entitled 'Pathi Paasam Verinnmai'. A special and interesting feature of this verse is that Thirumular seems to pity those who do not get to know the eternal nature of Pasu and Paasam along with Pathi. That verse (2410) is as follows :

*Naadum Pathiyudan Nal Pasu Paasamum  
Needuma Niththan Nilai Arivar Illai,  
Neediya Niththam Pasuppaasa Neekkamum  
Nadiya Saivarkku Nandhi Alithathathe.*

(vii) Thirumular's concern for those who fail to know the truth about the said three eternal entities, is more specific and clear in verse 328, the fifth one in the chapter bearing the caption 'Kallunnaamai'. Therein Thirumular refers to the behaviour of the Vaama-sect in their mode of worship of Sakthi and decries their habit of drinking toddy as part of the observance of its rituals. 'What a pity' says he 'these men do not realise the inherent truths and get to know about Pasu-paasam ; they do not seek and get benefited by the grace of the munificent Lord ; they do not take to Sivayoga that would give them clear and true jnanam ; these drunkards are ever unaware of the underlying Truth. The following is the text of that verse :

*Ull Unnai Oraar ; Unaraar Pasupaasam ;  
Vallanmai Nadhan Arulin Vazhvuraar ;  
Thellunmai Jnana Sivayogam Saaryuraar ;  
Kallunnum Maandhar Karuththu Ariyaare !*

(viii) In verse 1577, in the chapter entitled 'Sivaguru, Dhari-sanam' in the 5th Tantram, Thirumular mentions, among other things, that Pasupaasam, that is, the fettering bonds are eternal. Our reference is to the addition of the prefix 'Moova' to the word 'Pasupaasam' in that verse. 'Moova' means that which does not age with age, is constant for ever.

Verse 1577 has an importance not only for what has been stated above but also for certain other important truths emphasized therein. The Lord who is the Guru as well (says Thirumular in verse (1377) sees to it that the devotee adopts the method of approaching and recognising the entire scheme of things in the universe as comprising the said three entities, namely, Pathi, Pasu and Paasam; and that He, by initiation, that is, by Upadesam, renders ineffective the non-aging Pasupaasam. Then, by means of Mukthi, He bestows on the devotee everything (worthy) out of supreme mercy. Following is that verse (1577) :

*Thevanum Sutta Guruvam Upayaththall  
Yaavaiyum Moondrai Unakkandu, Uraiyaale  
Moova Pasupaasam Maatttriye, Muthhippal  
Yaavaiyum Nalhum, Guruparan Anbuttre.*

The import of the words underlined, which are important for their significance, have been explained above.

(ix) In the last verse in the chapter entitled 'Sarguru Neri' (verse 2066), Thirumular uses the word 'Maaril' (Maaril Pasupaasam) which gives the same meaning as 'Moova' in verse 1577. 'Vaattalal' which occurs in the same verse is another word to be noted. 'Vattal' means subjecting a thing containing moisture to heat and dehydrating it. Thirumular uses that word herein to explain that the Lord, by conveying the truths to the devotee by Upadesam, neutralizes the effect of Pasupaasam,

There is no question of destroying it, indestructible as it is. The sentence in the third line in that verse, relevant for our purpose, runs thus.

**'Maaril Pasupaasam Vaattalal'**

29. Saint Jnanasambandar (7th century) considered to be the foremost among the four Samayacharyas (and contemporary of Saint Appar, also one of the said four) has, in one of his hymns in the first Thirumurai (1—12—3) stated succinctly and in a forthright manner about the eternal nature of Pasu and Paasam. The relevant portion of that hymn runs thus:

**"Vilayathathor Parisil Varu Pasupaasa Vedhanai onn Thalaiyayina Thavirav Varul Thalaivan"**

The meaning of the above extract from the hymn is as follows :

**'The Lord who bestows His Grace (on the soul) so as to redeem it from the fettering bonds - malams which are by their nature beginningless'.**

Pasu is with anava (bond) which is beginninglessly connected with the soul. Anava which envelops the soul is not created.

Pasu is with anava (bond) which is beginninglessly connected with the soul. Anava which envelops the soul is not created (Vilayathathor parisil); Pasu vedanai is Karma; and the third is a luminous bond (Onntalai) that is mayaa which provides scope for the soul to desire, to know and act.<sup>1</sup>

30. That every thing has to be approached and apprehended as comprising three entities is also stated by a great Siddhantin named Kachchiappa Sivachariyar, (14th century) the author of the Kanda Puraanam in Tamil. He says in one of the verses in that Puraanam that there are three entities *that deserve to be closely studied* by the learned, that their existence has been spoken to by all the Vedas and that they are the Pathi (the Lord) the soul (Pasu) and the bonds (Paasam).

31. We have already referred to verse 2358 in the Thirumantiram wherein Thirumular has stated, among other things,

that the end part of the Vedas has stated emphatically about the beginningless and eternal nature of the soul and added that it (the soul) is dependent on and gets support from the Lord. The use of the word 'Araihindrana' in that verse is significant. That word means, they declare, proclaim.

32. We get to know that in the Rigveda (1-165-20) the eternal nature of the three entities has been stated in clear terms. The relevant passage therein runs thus: "Both God and soul are eternal. They are alike in possessing consciousness. They are closely associated, God pervading the soul. The Prakriti, which is likened to a tree whose branches are the multiform universe, which is resolved into its elementary condition at the time of dissolution, is also eternal ... God, the soul and the Prakriti, all these are distinct from one another".+ Thus, according to the Rig Veda, Pasu and Paasam are not only eternal as Pathi but also distinct from one another.

33. You have observed at page 20 of your monograph that "In the Meikandar Commentaries there is much importance given to the eternal nature of the three entities, God, soul and the world. In the Thirumantiram, too, we find *rare* statement of this kind. How shall we explain the existence of these statements by Thirumular? There are several explanations to these references". And then, you have followed these observations with certain explanations.

34. From what we have stated in the foregoing paragraphs on the authority of Thirumular himself, we would emphasize that it may not at all be correct to say that his statements respecting the eternal nature of the said three entities are only rare. They are not rare but on the contrary many indeed. This may be known if we study carefully the entire gamut of the subject of the three entities as dealt with by Thirumular, which study of course, is now not called for and will also be beside the point if we are to confine our discussions only to

---

+ From the book 'An Outline of Sivagnana Bodham'  
by S. Shivapadasupdam.

the relevant issues raised in the monograph. Any way, we will, in the passing, refer to some at least of the other verses and add a note to each verse giving the substance thereof in brief.

- (a) *Pathiyum Pasuvodu Paasamum Melai*  
*Gathiyum Pasupaasa Neekkamum Kaatti*  
*Mathi Thandha Aanandha Maa Mandhi Kanum*  
*Thudhi Thandhu Vaiththanan Suddha Saivaththile.*  
 (Verse 2413)

**GIST** Nandhi the great (Siva) showed (to the deserving Suddha Saivite devotees) the Pathi, Pasu and Paassam, the removal of Pasupaasam and the onward Path (to the God-Head) and endowed them with the necessary knowledge to visualize all these shown by Him and also blessed them with a form of prayer.

- (b) *Thannai paranai sadhasivan Engindra*  
*Mannai Pathi pasu pasaththai maasatra*  
*Munnaip pazha mala munkattai Veettinai*  
*Ummath thahum suddha saivar upaayame—(Verse 1432).*

**GIST:** The method of approach (to the God-Head) of Suddha Saivaites (Saiva Siddhantins) is, among other things, to apprehend the truth about Pathi, Pasu and Paasam.

- (c) *Kannuthal Naamam Kalandhu Udambaai*  
*Pannuthal Ceithu Pasupaasam Neengida*  
*Enniya Vedham Isaindha Parappinai*  
*Mann Mudhalaha Vahuththu Vaiththane* (verse 474)

**Gist:** The purpose for which the Lord hath given us a body, this earth (Thanu, Karana, Bhuvana and Bhoga), 'Vast' scriptures, which are in conformity with the Vedhas, and the Name (Panchaakshara) is to enable us to get rid of Pasu Paasam.

- (d) *Aanava Maayaiyum Kanmamum Maa Malam*  
*Kaanum Mulaikku Thavidumi Aanmaavum*  
*Thanuvai Ovvamal Thandulamai Nirkkum*  
*Penuvai Mattru Nin Paasam Piriththe* (verse 2192)

**Gist:** The three great malams are to the Soul what the husk and bran are to the sprouting grain. The soul is like the rice

which is enshrouded by the husk and bran. In that state the soul has no contact with the Lord. O' Man! detach yourself from your Paasam and yearn for Him.

- (e) *Vinninai Cendru Anuhaa Viyan Mehangel*  
*Kanninai Cendru Anuhaa Pala Kaatchihal*  
*Enninai Cendru Anuhaamal Enappadum*  
*Annnalai Cendru Anuhaa Pasupaasame. (Verse 1436)*

**Gist :** The Pasu Paasam(s) (that have the soul in their grip) will not go anywhere near the God-Head.

- (f) *Pasup Pala Kodi Piraman Mudhalai*  
*Pasukkalai Kattiya Paasam Moondru Undu*  
*Pasuththanmai Neengi Ap Paasam Aruththal*  
*Pasukkal Thalaivanai Pattri Vidaave (Verse 2406)*

**Gist ;** From Brahmma onwards, the souls are several millions (countless). There are three paasams (Aanavam, Kanmam and Maaya) that bind and fetter the soul. If Pasutvam leaves (the souls) and if the paasams are cut asunder, the soul will catch hold of the Lord and will not thereafter leave Him.

- (g) *Pasukkal Pala Vannam Pal Oru Vannam*  
*Pasukkalai Meikkindra Aayan Oru Vannam*  
*Pasukkalai Meikkindra Aayan Kol podil*  
*Pasukkal Thalavanaip Pattri Vidaave (2193)*

**Gist :** Cows (Souls) are of different colours, their milk is, however, of one colour. The shepherd who takes them for grazing is of a still different colour. If the shephard just touches the cows with stick (bestows His grace on them), the latter (the souls) will catch hold of Him and will not for ever leave Him.

35. In the light of such materials in Thirumantiram and the clear and clinching exposition of the concept of the said three eternal entities by Thirumular, your explanations under the caption 'Some concluding thoughts on Eternity', may not be acceptable.

36. We would now take a further step, a sure and unfaltering one. We make bold to say on the strength of certain

statements of Thirumular himself, that the truth about the eternal nature of the said three entities has been, in particular, considered by him to be the foremost one among all the tenets of Saiva Siddhanta.

37. And now a brief digression which may also serve as an elucidation of the position stated above:

Thirumular, it appears, is much concerned that we should comprehend his concepts correctly. He has a word of advice for us in this respect. Says he in verse 99 of the 'Paayiram' (Introduction or preface to his Thirumantiram) that the three thousand (verses in) Thamizh uttered by Moolan (that is himself) contain the truths as told by Nandhi (his Guru) out of sheer grace, for all the world to know; and that those who get up (early) in the morning (when the mind and intellect will be clear) and read them (the verses) with devotion, *and at the same time understanding their correct import*, will reach Him who is Head of all the worlds. Prompted perhaps by the same concern, Thirumular also gives us a clue, an analytical classification of the entire Thirumantiram, helpful to our grasping its basic ideas correctly. Our reference is to the last verse in the text proper of Thirumantiram, (verse 3046) wherein Thirumular has stated that the (entire) three thousand (verses in) Thamizh (in Thirumantiram), the three hundred mantras (told therein) and the thirty 'Upadesams' (verses 113 to 142 in the chapter bearing that name) uttered by Moolan (that is himself) are all (in substance) *one and the same*.

38. Now, the purpose of the foregoing paragraph is to emphasize the importance of the chapter entitled "Upadesam" which chapter is the very first one, in the very first Tantram of Thirumantiram. And, if we bear in mind that the 'Paayiram' (that is the preface or introduction to Thirumantiram) had been written by Thirumular after he had completed the text proper—and there are intrinsic materials to show that it must have been naturally so written—we have to conclude that the first ever series of verses in Thirumantiram composed by Thirumular are the 30 verses in the said first chapter.

39. And, now, we come to a very important phase of this part of our discussions. In the first five verses of the said first series entitled "Upadesam" Thirumular enunciates the concept of the three eternal entities, God, soul and the fettering bonds, and explains how the Lord redeems the soul from that bondage. It is in the third of the first five verses (verse 115) that Thirumular has made a categorical statement that Pasu and Paasam are beginningless as Pathi Himself. It may be noted that this statement does not admit of any ambiguity whatever. In the four other verses, namely, 1, 2, 4 and 5, he speaks to the Lord bestowing His grace on the deserving devotee (such of those who attain the state of 'Iruvinai Oppu', 'Malaparipaham' and 'Satti-nipatham' as stated in verses 1527 and 262) by making His appearance and cutting asunder the fettering bonds-Pasupaasam. So, when Thirumular commenced composing the very first verse in Thirumantiram, it is clear, what had been uppermost in his mind as the foremost subject of upadesa to be given by him to mankind was the concept of the eternal nature of the said three entities and the snapping of the fettering bonds by the Lord.

40. A learned writer<sup>1</sup> on Saiva Siddhanta has very appropriately stated that a single verse of Thirumular, namely, the third one in the chapter entitled 'Upadesam' which verse speaks about the said three entities, sizes up the whole of Saiva Siddhanta Philosophy. Another, an erudite scholar<sup>2</sup> in the subject, has stated the same fact thus : "The principal parts of Saiva Siddhanta are not indeed initial parts but rather central parts, each one of which is already virtually the whole. The bonds (Paasam) and what is subject to bondage (Pasu) and the Lord (Pathi) that redeems the soul from bondage, these are the central features of the whole of Saiva Siddhanta. Their inter-connections go deeper and more like the central organs of a body where each part exists by the existence of the whole". These observations underline not only the basic nature and importance of the subject but also affirms that it has been dealt with as such and also extensively in Saiva Siddhanta.

1. T. N. Ramachandran — "Siddhanta Chatushtayam"

2. K. Gnanaasooran — "A Date With Destiny"

## ISSUE II

41. We would now consider the next issue, the one relating to Creation. In the second paragraph on page 5 of the monograph you have quoted the so-called Meikandar school of Saiva Siddhantins as saying

“When we speak of creation of the world and all things in the world, we must understand that the primordial material of matter always existed and that God Siva merely fashions it into its myriad forms, just as a potter shapes a multitude of pots from a pre-existing clay. Thus God Siva is the efficient cause of the universe, but He is not the material cause. The soul too exists from eternity and God Siva fashions the various bodies needed for its evolution.

42 We shall see if these contentions are in accord with Thirumantiram. The following verse (no 410) is such as to demand our first attention under this head. It runs thus :

*Aadhiththan Sandhiran Angi Enn Paalarhal*  
*Podhiththa Vaanoli Pongia Neer Puvi*  
*Vaadhiththa Saththaadhi Vaakku Manaadhihal*  
*Odhuttra Maayayin Vindhuvu Uttrathe* (410)

Thirumular says, nay, affirms in this verse that the sun, the moon, the fire, the eight deities (celestials) that guard the eight directions, the sky (ether, space) sound, water, the earth, the (five) ‘thanmatras’, speech, the mind etc. are all matters shaped out of maya (asuddha maya) and vindhu (suddha maya) only.

The last word in the last line of the verse is ‘Uttrathe’ and the last three letters in the word, namely, ‘the’ correspond to the single letter *Ṭ* in Tamil. This verse is an instance of the use of what is known as ‘thetrekaram’ in Tamil grammar, used to eliminate doubts and emphasize a fact. Thirumular has thus emphasized that all the things listed in that verse and more, are only constituted of (the primordial material of matter known as) maya and vindhu

From the mode of expression in this verse, it may not be incorrect to assume that Thirumular must have so emphasized the above fact by way of answering persons who had probably

doubted if the constituent elements of all things could really be maya and vindhu.

Thirumular, it may be noted, has put in an adjective 'odhuttra' which governs the words 'maya' and 'vindhu', thereby conveying that the said materials are none other than those which we ordinarily and repeatedly speak of and therefore are those within our easy comprehension. His anxiety that we should not entertain any doubt in this respect is thus obvious.

So, according to Thirumular, maya and vindhu are basic materials of all creations.

The word, 'maya' is a combination of two syllables 'ma' and 'ya'. 'Ma' means that from which things evolve and take shape, and 'ya' means that into which things dissolve.

Saint Thayumanavar would say that the entire universe is a permutation and combination of maya. He would add that the five elements would ultimately merge and resolve into maya. This implies that, to start with, they had evolved from that very material.

In the context in which it is used in verse 40, the term 'vindhu' stands for the entire suddha maya, though, ordinarily, it is mentioned and referred to as only a part of it, the other parts being termed as Nadam, Sadakyam, Maheswaram and Sudda Vidya.

43. We shall next consider a series of other verses which deal with or have a bearing on the subject of creation.

Verses 417, 440 and 443 show *how* maya serves as the material cause, and *how* the Lord functions as the efficient cause, of all creations.

The said verses are simple. Their literal meaning admits of no ambiguity. There can only be one interpretation thereof which is plain and obvious.

44. We may first take up verse 443 which reads as follows :

*Kusavan Thirihaiyil Aettriya Mannai  
Kusavan Manaththu Uttrathellaam Vanaivan  
Kusavanaip Pol Engal Kone Nandhi Vendil  
Asaivil Ulaham Adhu Idhu Aame.*

(443)

The meaning of the verse is as follows :

The potter shapes the clay placed on the wheel into things ever so many, in accordance with his whims and fancies. And so does our King Nandhi. The inert, insentient world-material of matter takes shape as this and that as desired (willed) by Him.

In this verse Thirumular descends to our level, to explain a basic truth. He employs a far too familiar analogy and tells us "You know how a potter does his work. As the wheel revolves with the clay placed on top of its centre, the potter shapes his product comprehending every part of it. His conceiving its shape and size (in his mind) and his deft hands moulding the pot or any other utensil as conceived by him, take place simultaneously".

After thus reminding us of how the potter does his work, and, incidentally, referring to the clay that serves as the material cause and the potter's role as the efficient cause in producing the effect, namely, the shaping of his product, Thirumular proceeds to tell us that '*similarly, that is, like the potter (Kusavanaippol)*, if the Lord so wills, inert, insentient matter becomes, this and that'.

**Kusavanaippol** is an expression to be underlined in this verse and its full import borne in mind. We may, however, note the distinction between how the potter moulds his pots and how the Lord's will takes effect. While the potter physically handles the clay and moulds his products, the Lord merely wills and His creations take shape, thanks to His Chit-sakti pervading and activating the material of matter.

The word by word meaning of the relevant portion of the verse, given below, may be helpful to those not conversant with Tamil.

Kusavanaippol	=	like the potter ; Engal Kone
Nandhi	=	Our King Nandhi ;
Vendil	=	if He so desires ;
Asaivil	=	inert, insentient ;
Ulagam	=	World - material ;
Aame	=	will become ;
Idhu	=	this
Adhu	=	that

Thirumular, it seems, has an obvious purpose in referring to the Lord Nandhi as 'Kone', king, in this verse. In his day kings were mostly despots though benevolent in their rule. Kingship then was the repository of all conceivable powers. If the king just took it into his head, just willed, to do a thing or have it done, it immediately became a fait accompli. His executive lost no time in carrying out his will.

Thus, by referring to the Lord as a king, in the sense in which kingship was looked upon in his day, Thirumular effectively conveys to us (as he did, perhaps more effectively, to seekers of knowledge of his day) the idea that the will of the Supreme Power, the God-head, respecting creation takes effect instantly. However, there is a difference to be noted between the king's executive carrying out his will and the Lord's will taking effect. In the case of the former there is bound to be a time interval between the king conceiving an idea and making it known and his executive giving effect to that. This intervening interval cannot be avoided. At best, it can only be minimised, to an extent humanly possible. It is not so in the matter of the Lord's will taking effect. As already stated, the conception of the Lord's will and its taking effect are simultaneous, concurrent, in the same way as the potter conceives and carries out simultaneously what he conceives. Therefore it is that Thirumular has so expressly stated that if the Lord just wills, inert matter takes shape as willed by Him (*Vendil asaivil ulagam adhu idhu aame*). *Vendil* is here an important word.

The word 'Asaivil' comprises of two syllables, *asaivu* and *yil*, meaning that which has no movement, without the power of moving itself, and is merely inert, insentient matter. Such is clay

that serves as material for making mud utensils. Thirumular thus wants us to understand that so is maya, the substratum of the universe, materia prima of the world and world materials.

The word 'Ulagam' (world) is used in the verse as what is grammatically known in Tamil as 'Aahupeyar', the container standing for the contents as well. Here, in the context in which it is used, the word stands for the primordial material of matter of which the world and its contents are composed of.

This verse (443) is a very important one respecting the subject of Creation. Unless we choose to differ from or disagree with Thirumular—God forbid our entertaining any such idea—we have to bear in mind the basic truths explained by our saint in this verse, namely, that *just as the potter* is the efficient cause and the clay the material cause in the making of pots etc, *so is the Lord* the efficient cause and the maya the material cause in the matter of creation; also, just as the potter comprehends and moulds his varied products as conceived by him, the Lord, through His Chit-Sakthi (Intelligent will, activates maya and creates the entire universe. Chit-Sakthi has thus come to be treated as the instrumental cause in the matter of creation; and Knowledge and Power, we know, are not different from Siva, but part of Him and inseparable from Him.

45. The Lord who is compared to a potter in verse 443 is personified as a potter himself in verse 417 which runs as follows :

*Uttru Vanaivaan Avane Ulahinai*  
*Pettru Vanaivaan Avane Piraviyai*  
*Suttria Saalum Kudamum Siru Thoodhai*  
*Mattrum Avane Vanaiya Vallane.* (417)

The following is the meaning of this verse: the questions within brackets may be noted.

(Line 1) The Lord himself gets into contact (with what?) and shapes the world:

(Line 2) He Himself gets hold of (what?) and shapes the bodies.

(Lines 3 and 4) He Himself is capable of shaping the cauldron, the pot and the pitcher (which are shaped by rotating the wheel).

It may be observed that Thirumular has not stated explicitly in this verse with what the Lord gets into contact and shapes the world or what He gets hold of with which he shapes the bodies. Our saint seems to take for granted that we know it, that matter is maya or vindhu about which he has already made a categorical statement in verse 410.

'Uttru' is an important and significant word in this verse (417). The same may be said of the word 'Pettru' also. Both the words imply the presence of two entities, one different from the other, one (and one only among them) getting into contact with or getting hold of the other, on its own volition.

In this verse (417) Thirumular tells us — wants us to understand — that the Lord (on His own volition) gets into contact with maya and shapes the world and bodies.

It is found that in the translation of this verse given in the monograph, the word 'uttru' especially, has not been taken into account at all. The result is, that translation as it stands, fails to convey what is an important and basic truth sought to be conveyed by the original verse.

Thirumular could perhaps have rest content by merely stating in verse 417 that the Lord gets into contact etc. But he has chosen to say, deliberately, that the Lord *Himself* (Avane) does the things referred to. The word 'Himself' needs to be underlined. Needless to say that the obvious intention of Thirumular is to assert and emphasize that the Lord alone is the efficient cause, in the same manner in which he has asserted, in verse 410, that maya and vindhu alone serve as the material cause respecting creation.

The expression 'Avan vanaivan' means 'He will shape'. 'Avane Vanaivan' means 'He alone will shape' or He Himself will shape'. 'Avane Vanaiya Vallan' means 'He alone can

shape' or 'He Himself can shape' or, 'He alone is competent to shape'. The addition of the letter (sound 'ஏ' (ae) in 'avane' in the said three places in verse 417, are instances of the application of the grammatical rule of 'thetrekaram' already referred to. The purpose is to clarify, assert and emphasize a fact.

The Tamil word 'Vanaidhal' has a connotation all its own. It has no equivalent in English, not even a fairly correct substitute. The word 'shaping' has been used, where necessary, only in the absence of a more appropriate word. This claim to the speciality of the word needs to be explained and justified.

We may now consider, by a hypothetical proposition, the exact use and application for which certain English words are intended. Let us have it that some school boys are asked by their teacher to fill up certain blanks by appropriate words. The teacher gives them, say, four sentences, each sentence having only three words including the one to be filled up. They are (1) The — crows; (2) The — caws; (3) The — roars; and (4) The — neighs. A clever boy correctly fills up all the blanks and reads out the completed sentences as (1) The cock crows; (2) The crow caws; (3) The lion roars; and (4) The horse neighs. For one who knows the correct connotation of words pertaining to the cries of birds and animals, the word 'crows' brings in before his mind's eye a cock; the word 'caws' makes him remember instantly that the cry is that of a crow. So also, the words 'roars' and 'neighs' enable him to fix up unerringly that it is the lion that roars and it is the horse that neighs. The word 'trumpets', for example, produces before our mental vision the picture of an animal, to be precise, an elephant, not any other animal and certainly not a bird. Thus there are special words in English having exact connotations, intended for specific uses. Similar is the case with Tamil also, which, in fact, is rich in such vocabulary.

Now again about the word 'vanaithal' in Tamil. The word refers to the making of a pot or any other mud vessel only. The moment this word is uttered, it brings before our mental

vision a potter, his wheel, the clay material and the potter handling and moulding that material into a desired shape. If some one says merely that he saw somebody *making* a vessel, then there is no knowing if that craftsman was a potter and if the vessel he was making was one of clay. That craftsman might well have been a smith hammering metal sheets for making metal vessels, and not necessarily a potter, making a vessel using clay and employing a special process, namely, rotating the wheel and shaping the vessels.

The word 'ceithal' in Tamil corresponds to the word 'making'. Now, let us put in the word 'Ceivan' in the place of 'Vanaivan' and find out the relative appropriateness and merit of each of these two words. The limitation of the general word 'Ceivan' and the speciality of the specific word 'Vanaivan' will then be quite apparent. We will be missing the very essence of this verse, if we fail to know and grasp the special import and significance of the word 'Vanaithal.'

The word 'Piravi' ordinarily means birth. But in the context in which it is used herein, it means 'bodies', any body, human, and not human. We shall consider the full import of the word 'Piravi' in some detail, in a more appropriate place to follow.

The words 'cauldron', 'pot' and 'pitcher' symbolise all creations, big and small, human and not human.

46. Thirumular has yet another important truth to be imparted to us, respecting creation. That is in continuation and amplification of his statement in verse 443 that if the Lord so wills, inert, insentient matter takes shape as this and that. He explains in verse 2342 that just as lotus and other flowers (of the same genus) bloom by contact with the rays of the sun and close up their petals in the absence of those rays, the changes and non-changes are just variations resulting from and corresponding to the presence, absence or changes in His grace, His will.

The said verse 2342 runs thus ;

*Aadhiththan Thondra Varum Padhumaadhihal  
 Pedhiththathu Avvinaiyal Ceyal Cedhippa  
 Addhiththan Than Kadhiraal Avai Cettippa  
 Pedhiththup Pedhiyaavaru Arut Pedhame (2342)*

The import of the following words in the above verse may be borne in mind. 'Cettippa' means activated. 'Cedhiththal' is snapping, severing or cutting off. And, 'Ceyal Cedhippa' would mean there being complete cessation of activity'. 'Av-Vinai' (that vinai) refers to the act or incidence of the sun rising and extending his rays. 'Pedhiththathu' governs 'Padhumaadhihal' and stands both for the flowers unfolding and folding their petals. The expression 'Pedhiththup Pedhiyaavaru' conveys the same meaning, namely, the blooming, closing up and withering. 'Arul-Pedham' means variations in God's Grace, which, in the context in which the expression is used here, would also mean His will and power. These are indicated in Saiva Siddhanta by a compendious expression, namely, Chit-Sakthi (intelligent will). It can even be termed as Arul-Sakthi.

47. One other verse in Thirumantiram, verse 440, has a bearing on the subject matter of verse 2342 just considered. Following is that verse (440).

*Mann Ondruthaan Pala Narkalam Aayidum  
 Unn Nindra Yonihatkellam Oruvane  
 Kann Ondruthan Pala Kaanum Thanaikkanaa  
 Annalum Ivvannam Aahi Nindraane (440)*

Following is the meaning of this verse:

- (Line 1) It is the self same clay that becomes or is shaped into several useful utensils ;
- (Line 2) That one who pervades all the wombs, all creation is only He, only that One Being;
- (Line 3) The eyes that see several things/scenes do not and cannot see the soul (which in fact sees ;
- (Line 4) The Lord (in relation to the soul) stands in the same manner (as the soul stands in relation to the eyes'.

The words 'Paḷa Narkalam' (several good or useful utensils) symbolise all creations, and the word 'Yonihaḷ' (wombs) which is used here both in a literal and figurative sense, stands for not only the wombs but also for the countless types of bodies, human and not human created by him. The clay (Mann) symbolises maya, the substratum of all creation. The word 'Ondruthaan' stresses the fact that the basic material for all creation is one and only one, namely, maya (which includes vindu also).

The analogy in line 3 is intended to clarify how the Lord (Annal) stands in relation to His creation and the maya of which those creations are constituted or composed of. The word Ivvanam means 'thus, in this manner'.

The fact that the several objects or scenes seen by the eyes do not and cannot reach the eyes that see, has been, along with other such facts, stated by Thirumular in verse 1436 already referred to (to illustrate how 'Pasupaasam', the bonds that fetter the soul, cannot and would not reach the God-head). Here, in verse 440, our saint continues that thread, that idea, and says that the eyes that see several objects/scenes do not and cannot see the soul which in fact sees through those very eyes. And, the soul itself that is activated and enabled by the Lord to see (and it cannot see if not so activated) does not and cannot (unless graced by the Lord) even know that it is He who enables it to see.

The gist of this verse (440) is to be deducted in the light of the reasoning in the foregoing paragraph. The Lord who is immanent in, pervades and transcends maya and activates it through His Chit Sakthi or Arut-Sakthi is the real, ultimate, efficient and effective cause of all creations which include all bodies. Maya which is insentient matter is thus grounded in the Lord, absolutely dependent on Him for its base and support, and, hypothetically speaking, will remain what it is and where it is but for His Chit-Sakthi activating it and shaping it into all conceivable creations.

The word 'Thaan' (தான்) [which is a grammatical variation (nominal case) of the word 'Thanaḷ' (தனாḷ) which is in the

objective case) occurring in the verse (440), refers to the soul. In certain contexts, the word 'Thaan' (தான்) would refer to the Lord, but it is not so here, inasmuch as He is separately referred to in the verse as 'Annal' (அண்ணல்).

48. We have indicated in paragraph 45 that we shall consider the full import of the word 'Piravi' (occurring in verse 417) in an appropriate place. Here is that place, as that subject is dealt with in the main in verse 440 (considered above) and the following verses.

In verse 406, Thirumular explains that 'Piravi' (birth) results in the soul (ceevan) joining 'udal' a body and (Uyir) getting life.

The relevant portion of verse 406 runs thus:

... .. Ceevan Udal Uyir  
Koodum Piravi ... ..

The term 'Uyir' is sometimes used and understood as being synonymous with the soul. But in verse 406, it is used only in its ordinary sense, meaning the life principle.

The body (udal), as such, becomes the abode of (the uyir) life. This living body is in turn the abode of the soul.

Now, a brief digression. According to Thirumular, the living (human) body is constituted of twenty five tatwas. Death (of the body) is a disintegration, dissolution of the same twenty five tatwas.

Again, according to Thirumular, the total number of tatwas (reals) recognised by Suddha saivites (Saiva Siddhantins) is thirty six. Those recognised by Vedhantins and Vaishnavites are twenty eight, and the total of tatwas accepted by Ekanma Vaadhees is twenty nine. However, the tatwas recognised by each of these four groups form part of a total of ninety six tatwas. These facts are stated by our saint in verse 2179.

All the tatwas are evolutes of maya — the substratum of the entire creation, in the entire universe, the universe included,

The fact that the tatwas are evolutes of maya, and that the human body is composed of tatwas (as many as twenty five, out of a total of ninety six) is an additional ground in support of the contention that maya is the material cause of creation.

Reverting again to the subject of creation of bodies by the Lord:

Thirumular says in verse 441 that it is the Lord that fashions this (human) body which is called the abode of life by 'patching' it as a bag, by mixing the five elements, namely, air, water, fire, earth and aakaas (ether), and it is the self same Lord that later unties this bag or package. Following is that verse (441):

*Ettuth Thisaiyum Adikkindra Kaatru Avan  
Vattath Thirai Anal Maanilam Aakaasam  
Otti Uyirnilai Ennum Ikkayappai  
Katti Avizhkkindra Kannuthal Kaanume. (441)*

It will facilitate a quick and clear understanding of this verse if we simplify its prose order thus, omitting adjectives:

Avan... Kaatru, Anal, Nilam, Aakaasam Otti Ikkayappai  
Katti Avizhkkindra Kannuthal.

That the five elements aforesaid are evolutes of maya and vindhu has been stated by Thirumular in verse 401 already discussed.

Where does the Lord patch and tie up this package or bag known as the abode of life? Thirumular says that He the Creator (referred to by him in verse 440 as Unnindra Yonihatkellam Oruvan, meaning that One Being who pervades all the wombs) takes His seat inside that very womb—the one global in shape—and (re) creates the twenty five tatwas that had (in a former birth) ceased to be (on death) in a state of cohesion, and (putting them again together) He creates and fuses the life principle into that new body. These are so stated in verse 451 which runs thus :

*Aakkuhindraan Mun Pirindha Irupaththanju  
Aakkuhindraan Aavn Aadhi Em Aaruyir  
Aakkuhindraan Karppak Kolahai Ullirundhu  
Aakkuhindraan Avan Aavadhu Arindhe. (451)*

**Aaakkubindraan** means 'He creates, gives a body at birth'. '**Aavadhu Arindhe**' means He is conscious of and knows in advance what is to become of the living body that he brings into existence (in the manner stated in the verse)

Two more verses in Thirumantiram, which relate to the same subject of creation of bodies may now be considered. Following are lines 1 and 2 in verse 492 :

*Saththi Sivan Vilayaattaal Uyir Aakki*  
*Oitha Yiru Maaya Koottaththidaip Pootti* (492)

The meaning is that Siva and His Sakthi create life effortlessly, in a trice as it were, and, as if it is sport for them, and then 'lock it up' in, that is, fuse and integrate it with two groups or sets of maya (pure and impure) suitable to the formation and birth of the body relating to that life.

That the shaping of the bodies is done by the Lord as if it is all play for Him is also referred to by Thirumular in the first line of verse 2369 which reads as

*'Munnai Mun Vilayattaththu Mun Vandhor'* (2369)

It will certainly be blasphemous to say that the Lord and His Sakthi indulge in any sport or play in the matter of creation. But we know that it is not so. And, we are only too well aware that by such statements our saint, as also other saints like him, just remind us that for the Omnipotent Being the act of creation cannot but be a trifle.

And then, can it be that our Lord who creates bodies as if in play, does it in any arbitrary manner? No, it is not and cannot certainly be so, as creation is the act of the God-head who is Omniscient as well. Says Thirumular, in verse 394 that

*Nindru Uyir Aakkum Ninmalan En Aaruyir*  
*Ondru Uyir Aakkum Alavai Udal Ura*  
*Mun Thuyar Aakkum Udarkkum Thunaiyadhai*  
*Nandru Uyirppane Naduvu Nindrane* (394)

The meaning is, that 'On the eve of creating a living body for me (for souls like me) the immaculate Creator of life, the Immanent Being (who pervades the womb) creates it in

conformity with (taking into consideration) my previous karma, deeds in my former birth (which may be such as are) prone to give me misery. But the Lord is just (just as a judge) in so infusing life and enlivening my body at birth.

In this context a hymn by saint Appar comes to our mind. He says in that hymn that the Lord (at Innambar) verily records there and then our lapses and deeds endearing to Him. Surely, He the Onniscient Being cannot be unaware of all that we do and think.

So, the Lord not only creates the bodies but also creates them according to the past karma of the souls concerned.

49. In verse 417 already considered, Thirumular has classified all creation into two categories, namely, **Ulahu** (worlds) and **Piravi** (bodies). We have so far discussed the verses relating to creation of bodies, as such. We may next refer to just four verses which relate to the creation of the worlds (the universe) as such. They are verses 386, 389, 407 and 408 which are given below.

*Puwanam Padaippan Oruvan Oruththi  
Puwanam Padaipparkkup Puththirar Aivar  
Puwanam Padaippanum Poomisaiyanaai  
Puwanam Padaippan Ap Punnianthane,* (386)

*Undu Ulahezhum Umizhndhan Udanaahi  
Andaththu Amarar Thalaivanum Aadhiyum  
Kandu Ach Chathu Mukak Kaaranan Thannodum  
Pandu Yiv Ulaham Padaikkum Porule* (389)

*Vor Aayame Ulahezhum Padaippathum  
Vor Aayame Ulahezhum Alippathum  
Vor Aayame Ulahezhum Thudaippathum  
Vor Aayame Ulahodu Uyirthane* (407)

*Nadhan Oruvanum Nalla Yiruvaram  
Kodhu Kulaththodu Koottik Kuzhaiththanar  
Yedhu Pani Yendru Yisaiyum Yiruvurukku  
Aathi Yiraivan Aruluhindrane,* (408)

These four verses may be taken up together as their theme is common and each deals with a particular phase of the same and (the said verses) complete it in a way.

The words **Oruvan** and **Oruththi** in line one of verse 386 refer to Siva and Sakthi. **Oruvan** simply means the One Supreme Being. She being part of Him and inseparable from Him shares with Him His nature and hence She is **Oruththi**.

They are not two but **Tow-In-One**, thus symbolic in form. Saints of yore adored this form as **Ardhanareeswara**; the name **Ardhanareeswari** will also be appropriate and right. It is this **Twe-In-One** form that is referred to in verse 407 as **Aayam**. The purport and spirit of this verse being what it is, it may not be correct to bring in any other (deity) other than the Supreme He and She within the ambit of that term.

**Oruvan** would not only mean as the One Being but also as the incomparable One. Saint Manickkavacakar puns on this word in adoring Siva as **Oruvan Ennum Oruvan Kaanga** (Behold the One, the Incomparable One). He also makes a reference to the Lord's unique form as **Ardhanareeswara** and praises it as the most ancient concept of the form of the God-head.

The word **Vor** (ஓர்) occurring in all the four lines of verse 407 as a prefix to the word **Aayam** primarily means (**Oppatra**) that which has no equal or no comparison. It also means **One** (**Oru**) but that is only its secondary meaning which, it appears, may not be appropriate here or fit in with the spirit and context of the verse.

In verses 386 and 389 there is an implication that Siva and Sakthi have, in the act of creation of the seven worlds (the universe) the assistance of their five sons (who are said to be **Sadasiva**, **Mahesa**, **Rudra**, **Vishnu** and **Brahmma**). The names of the last three find specific mention in these verses. In verse 408 it is said that the two (surmised as **Vishnu** and **Brahmma**) are ever at the beck and call of the Lord, in the act of creation. Then, do these facts mean that He is dependent on these others in the matter of creation? No, they do not, because these others

are, for one thing, themselves created by Siva and Sakthi, and then, says our saint, it is due to His Grace that the two (Brahmma and Vishnu) are enabled to take part in the act of creation. He is immanent in them. He even 'becomes' the Poomisaiyan (Brahmman). He is together with, that is, immanent in Vishnu (who performed the feat of swallowing and then spitting out the seven worlds). Hence our saint has stated with an emphasis, that the Aayame (that Aayam only) creates the universe. Thus by referring to the subordinate position of other deities (including Brahmma and Vishnu) he stresses the fact that it is Siva-Sakthi alone that creates. Thirumular goes even a step further and says that it is only the Porul, the Essence and Substance, that is, the unseen Supreme God-head who is immanent and transcendent in all things that creates the universe.

Regarding verse 408, it may be observed that it is not clearly stated therein, in creating what (the bodies or the worlds) the two (Brahmma and Vishnu) engage themselves or assist the Lord. However, from the fact that this verse follows, in sequence, verse 407 which relates to creation of the universe, we may infer that this also relates to the same subject. And then, this verse has an importance in that the said two along with the Lord are said to mix the elements of asuddha (impure) maya for the purpose of creation (of the worlds) thus showing (and repeating here again) that maya is the substratum of the world and world materials-the universe.

50. So, with respect to issue no. II we find abundant materials in Thirumantiram that substantiate the contentions of the so-called Meikandar school of Siddhantins that Lord Siva is the efficient cause and that maya is the material cause of all creation. It is also clear from those materials that creation also consists of creation of bodies for the souls and creation of worlds (to serve as the necessary environment helpful for the souls' emancipation, to enable them to seek His Grace and rid themselves of their eternal bondage.)

51. At this stage, we may say, that Saiva Siddhantins here are not unaware of the dicta in some of the Upanishads and Scriptures to the effect that the universe is an emanation from

the God-head, from the Brahman, or that God Himself has become the universe. To them these are no paradoxical statements. no antitheses to the statement of fact elucidated so far, namely, that the material cause of all creation is only maya and that the Lord is the efficient cause thereof.

52. We may here recapitulate, in brief, what we have already stated and explained at length. Maya is inert, insentient matter. The Lord is its base, its support, its 'aadharam'; conversely, maya is 'aadheyam' (in its relation to God) as it is for ever dependent on Him. It is the material cause of creations (not independently but) only in relation to the Lord whose Chit-Sakthi activates it. It is said generally that cause is present in effect and vice versa. This is especially so respecting the Lord's Creation. The Lord being immanent and transcendent, pervades and extends in all His creation as their efficient cause.

53. Because of this peculiar relationship between the Lord and maya, the substratum of all creation, it has been stated somewhat euphemistically, that creations are all emanations from the God-head or that God has Himself become those termed as His creations.

54. Sivagnana Munivar, the author of Maapadiam (quoted with approval in your monograph) explains this position by an analogy. 'Pankajam' is a Sanskrit word for lotus, meaning that which grows out of slush or watery mud. But the fact is that the lotus actually sprouts out of and grows from its root embedded in the slush. Any way, it has been so named, as one growing from the slush. And, it is strange, it has been singled out and so named though there are many other such plants growing from an identical source. Sivagnana Munivar concludes that this serves as a good illustration for explaining dicta to the effect that the universe is an emanation from the God-head (though it is one constituted out of maya) or that God-Himself has become the universe.

55. We need not, depend for support on the slender thread of an analogy for clarification of the proposition under discussion. We have, in this respect, the hymns of Saints

Manickkavacakar and Appar which clarify the position beyond any doubt.

56. In legal enactments we have what are known as provisos and saving clauses. A proviso is provided as part of a section or clause. It will be generally such as to qualify or modify the contents of the very section to which it is added as a proviso. A saving clause may be such as to limit or even take away the operation of the enactment in specified cases. So, for a correct understanding of the sections in an enactment the provisos and saving clauses have to be carefully looked into and studied.

57. Here too, in the hymns of our great saints, there may be what are apparently complete and categorical statements respecting exposition of a certain position but which may not be really complete in view of certain other statements in the nature of provisos or riders that may either follow those statements or be found stated elsewhere in the same text.

58. The following extracts from the hymns of Manickkavacakar in Thiruvacakam, relating to the subject under discussion, may now be considered in the light of the guidelines indicated and explained in the two foregoing paragraphs. The numbers within brackets denote the chapter and verse, respectively, in Thiruvacakam.

(a) *Viri Pozhil Muzhudhai Virindhon Kaanga (3-44)*

Behold Him who has expanded and spread as the entire wide world.

(b) *Melodu Keezhaai Virindhon Kaanga (3-44)*

Behold Him who has expanded and spread from top to bottom of the universe.

(c) *Gnalame! Vicumbe! Yivai Vandhu  
Pom Kaalame! (5-43)*

O the Earth! O the sky! O the time in which these come and go.

- (d) *Puvanam Neer Thee Kaattru*  
*Yiyamaanam Vaanam Yiru Sudark Kadavulane!* (5-63)

O you who are the earth, the water, the fire, the wind, the life principle (in living beings), the ether and the two orbs of light (the sun and the moon) !

- (e) *Pottri Yip Puvanam Neer Thee Kaalodu*  
*Vaanam Aanai !* (5.70)

Obeisance to you who have become the earth, the water, the fire, the wind and the ether !

- (f) *Ambarame ! Nilane ! Anal Kaalodu*  
*Appu Aanavane !* (6.20)

O You who have become the ether, the earth, the fire, the wind and the water !

- (g) *Sachchyanne ! Mikka Thann Punal Vinn*  
*Kaal Nilam Neruppu Aam Vichchayane !* (6.31)

O true One ! O adroit One who have become the vast cool waters, the sky, the wind, the earth and the fire.

- (h) *Vaanum Thisaihalum Maa Kadalum*  
*Aaya Piraan* (10.15)

The Lord who has become the heavens, the cardinal points and the vast sea as well.

- (i) *Evuvuvam Than Uruvai* (18.2)

The Lord to whom every form (in the world) is His own form

- (j) *Paar Padham Andam Anaiththumaai*  
*Mulaiththup Parandhadhor Padar Olip Parappe* (22.8)

O expanse of diffusive Light who has sprouted and spread as the earth, the (other) worlds and the entire universe !

- (k) *Paarodu Vinnaip Parandha Yem Parane !* (28.1)

O you, our Supreme Being, who have spread as the earth and the sky !

- (1) *Boothangal Aindhu Aahip Pulan Aahip*  
*Porul Aahip Pedhangal Anaiththum Aaip*  
*Pedham Yilap Perumaiyanai... Kandene* (31.10)

I did see Him who is famed for His indivisibility—who, nevertheless, becomes the five elements, the (five) senses, sense-objects and diversified things in this world.

The above extracts, read as they are, without reference to further (elucidatory) materials (relating to the same subject) found elsewhere in Thiruvacakam, may prompt any scholar unaware of the said materials, to rely on the above extracts as authorities for what is termed as 'emanational creation', meaning, that God manifests from Himself all the worlds and their contents. But a study of the said other materials in Thiruvacakam will certainly dissuade him from so construing them (the above extracts.)

59. We shall now refer to the other relevant (extracts of) hymns in Thiruvacakam which delineate clearly two aspects of the God-head, namely, (i) His immanence, pervasiveness and transcendence respecting the universe created by Him and (ii) His being an entity quite different and distinct from the universe, as such. Following are those extracts.

- (a) *Aehchan Aann Penn Ali Aakaasam Aahi*  
*Aarazhal Aai Andam Aai Appal Nindra ...*  
*Sivaperuman* (5.29)

Siva, our Father who has become the male, female and neuter, the ether and vast column of fire and stands beyond everything.

- (b) *Nilam, Neer, Neruppu, Uyir, Neel Vicumbu,*  
*Nilaa, Pahalon, Pulan Aaya Maindhanodu*  
*Enn Vahaiyaaip Punarndhu Nindraan*  
*Ulahu Aezhu Enath Thisai Paththu Enath*  
*Thaan Oruvanume Palavaahi Nindravaa*  
*Thonnokkam Aadaamo.* (15.5)

Let us dance (the dance of) Thol-nokkam singing how the Lord, all by Himself, became many, as the seven worlds and the

ten cardinal points, mingling in eight different ways with the earth, the fire, the wind, the far stretching sky, the moon, the sun and the soul endowed with intelligence.

(c) ...*Nirandha Aahaayam, Neer, Nilam, Thee,  
Kaal Aai, Avai Allai Aai Aange Karandhadhor Uruve !  
Kaliththanam Unnaik Kannurak Kandukondu Yindre*

(22-6)

O Lord who have become the all pervasive ether, the water, the earth, the fire and the wind, and yet, (in truth) You are none of these — have not become any these; for, You are a form that has gone into these elements and vanished. This day I exult having seen You with my very eyes.

(d) *Penn Aahi Aann Aai Ali Aai  
Pirangu Oli Cer Vinn Aani  
Mann Aahi Iththanaiyum Verahi  
Kann Aar Amudhamum Aai Nindraan*

(7-18)

He who is the female, the neuter, the well illuminated heavens, the earth, and yet, separate from all these, stood out (before me) feasting my eyes, becoming as abrosia as well for the eyes.

(e) *Karuvaai Ulahinukku Appuramaai Ippuraththe  
Maruvaar Malark Kuzhal Maadhinodum Vandharuli*

(10-14)

He who (on the one hand) is the seed of the world, yet, beyond the world as well, came (on the other hand), out of grace, here (on this earth and appeared before me) along with Her (His Sakthi) whose tresses were bedecked with sweet smelling flowers.

(f) *Evuvyirkkum Thottram Aahi Nee Thottram  
Yillaai*

(5-70)

You give a form, a body (by birth) to every soul; but you don't have yourself any form (or birth)

(g) *Vinn Mudhar Bootham Velippada Vahuththon* (3-114)

The one who ordained the ether and other elements to appear.

(h) *Maruvi Yeppurulum Valarppon Kaannga*

Behold, the One who permeates all things and rears them.

(i) *Thane Ulahczhum Aayaanai Aalvaanai* (8—7)

He who has Himself become the seven worlds, He who rules the same.

(j) *Veyyaai ! Thaniyaai ! Yiyamaanan aam Vimalaa !*

(1—36)

O the One who is heat (in any substance),

O the One who is cold (in any substance),

O the One who is free from mala (impurity)

(k) *Neer uru Theeye ! Ninaivathel ariya ninmalaa !* (22-8)

O the Heat that heats up water (or permeates warm or hot water)

O the One free from mala (any impurity, which state is), impossible of conception and comprehension by the mind.

The above extracts (a) to (k) taken from hymns in Thiruvacakam, we believe, give a clear idea (i) of the immanent and transcendent aspect of the God-head with respect to the Universe, as such, and (ii) also that He is a distinct entity from the universe.

60. What is stated in extract (i) as *Evvuruvum than uruvaai*, meaning 'the Lord to whom every form (in the world) is His own form', and the expressions *Mulaiththu* meaning 'sprouting' in extract (j) and *Parandha* meaning 'spread' in extract (i) in Paragraph 58, and the expressions *Thaan oruvanume* meaning 'All by Himself', in extract (b) and *Thaane* meaning, 'He Himself' in extract (i) in paragraph 59 may tempt any superficial reader of those extracts to rely on them as authority for the so called emanational creation. But the truth stated in the said extract (b) in paragraph 59, namely, that the Lord *mingles* with the five elements, the sun, the moon and the soul in eight different ways *and yet is separate* from them should do away with any such temptation.

A hymn in Thiruvacakam, in the chapter entitled 'Thiruththellenam', and numbered as 18 therein, is, we believe, such, as to clinch the issue respecting the relationship between the Lord and the elements. The first two lines in that hymn which alone are relevant here, run thus.

*Vaann Kettu Maarudham Maaindhu Azal Neer*

*Mann Kedinum*

*Thaan Kettal Yindri Salippu Ariyaath Thanmayanukku...*

*Meaning :* The ether may get spoiled, the wind may perish, the nature or quality of the fire, the water and the earth may become bad. Our Lord will not in the least get perturbed or in any way get affected by these happenings. To Him...

We don't think if the relationship between the God-head and the elements can be delineated more clearly and the fact that the Lord remains forever a distinct entity notwithstanding His immanence and transcendence respecting the elements can be stressed more effectively than by what is stated in the first two lines of the said hymn in Thiruthellenam. The meaning is too plain and simple to need any elucidation.

And then, the last two extracts (j) and (k) especially, in paragraph 59, would further clarify the position stated in (ii) at the end of that paragraph. The words Vimalaa in (j) and Nimalaa in (k) are relevant and significant in this connection. Any one not aware of their significance and the contexts in which they are used may wrongly seek to isolate them from the rest of the matter in the extracts and thus commit an error when interpreting them. We shall explain why this will be so.

Water (Neer) is mentioned in (k) only by way of illustration. It stands for the other elements as well which together encompass every conceivable substance in the universe. Water is subject to or may take in heat or cold and so are the other substances, animate or inanimate, inert, insentient. From (j) and (k) above we learn that the one that permeates water or any other substance as heat or cold is the Lord Himself. It may be noted that He is personified as Heat itself and Cold itself in extracts (j) and (k)

We now go to the next step. Thirumular has, in a number of verses in Thirumantiram, invariably emphasized the fact that all elements (which of course include water mentioned by way of illustration in (j) and (k) in paragraph 59, and, as a matter of fact, all conceivable things in the universe, without exception, are all constituted of maya, the primordial matter. *And maya is malam.* Now, the Lord who pervades, permeates in water or any other substance, is, by His very nature of being a distinct entity and also a very embodiment of pristine purity, nay, **Purity Itself**, is insulated from or in the least affected by, or absolutely unsullied by the Malam. That is why Manickkavacakar has extolled the Lord as Vimalaa and Ninmalaa while at the same time referring to His being immanent in the elements. It may be stated, by the way, that the saint has limelighted and emphasized this aspect of Siva in a number of places in Thiruvacakam, which may be studied with benefit, for sheer knowledge and clarity in this respect.

61. Then, it may be asked, 'is it such a difficult subject as does not admit of easy grasp and comprehension?' Yes, Manickkavacakar says so, but qualifies what will be otherwise an unequivocal statement by adding a rider to it, meaning, that it is difficult for 'others'. Lovers of Thiruvacakam who have delved into it may say instantly that the said 'others' meant by Manickkavacakar are those who are not 'adiyars', who are not Lord's devotees. Adiyars are especially those devotees who have surrendered and are ever ready to surrender their everything to Him and willingly submit to His will in all matters. Manickkavacakar would have us believe that such devotees are invariably enlightened men, realised souls.

The following extracts from certain (other) hymns in Thiruvacakam would substantiate what we have stated above :

(a) *Thanmai Piraral Ariyaadha Thalaivaa!* (5-59)

You, our Master, whose nature cannot be known by 'others' (those who are not His devotees),

(b) *Pettri Pirarkku Ariya Pemmaan* (8 20)

The great Being whose qualities are rarely known to 'others' (those who are not His devotees).

(c) *Yaavaraayinum Anbarindri Ariyona*  
*Malar Cothiyaan* (42-1)

Florescent Effulgence unknowable, by no matter who, unless they are devotees:

(d) *Neer Uru Theeye! Ninaivadhel Ariya*  
*Ninmalaa!* (22-8)\*

O Heat that heats up water or permeates (warm or hot) water! You are Ninmalaa (one free from impurities, which state is) impossible of conception or comprehension by the mind.

(e) *Ninayap Pirarukku Ariya Neruppai, Neerai,*  
*Kaalai, Nilanai, Vicumbaith*  
*Thanai Opparai Yillath. Thaniyai* (27-7)

He who is the fire, the water, the wind, the earth, the ether,  
He who is One without a peer to Him, the One who is  
distinct (from the elements) all by Herself.

Rare to be conceived by 'others' (who are not His devotees, Adiyars).

The expressions 'Ninaivadhel Ariya' in (d) and 'Ninaya... Ariya' in (e) mean 'Rare and difficult to be grasped and comprehended by ordinary men, mere academic scholars, those who are not devotees (not realised souls)'. *Pirarrkku* means 'for others'. Who these 'others' are has since been explained.

So, the Lord's immanent and transcendent aspect respecting the five elements, and His being quite a distinct entity all by Himself, without a peer, with respect to His relationship with the five elements are, according to Manickavacakar, rare to be

---

\* This extract has already been cited in another context

grasped and (perhaps) impossible of comprehension by all ordinary men, by mere intellectuals.

62. We shall now consider (a) a complete hymn and (b) an extract of a hymn from Thiruvacakam which show, in clear perspective, that the Lord who is immanent in the universe is, however, not Himself that universe, but One who permeates or pervades it as an entirely distinct entity.

(a) Hymn 22-7 runs thus:

*Yindru Yenakku Aruli Yirul Kadindhu  
Ullaththu Ezhuhindra Gnayire Pondru  
Nindra Nin Thanmai Ninaippu Ara Ninaindhen  
Nee Alaal Piridhu Mattiru Yinmai  
Sendru Sendru Anuvaaith Theindhu Theindhu  
Ondraam Thirupperunthurai Urai Stvane!  
Ondrum Nee Allai Andri Ondru Yillai  
Yaarrummai Ariya Kirpaare!*

Interpretation: This day, out of grace to me, you rise in my heart like a sun (of Supreme knowledge), dispelling the darkness (of ignorance) therein. On this I thought, till all (volitional) thinking ceased about Your such nature and also Your None-but-Youness.

O Siva who dwells in Thirupperunthurai! Probing and probing things to the utmost, reducing them to their infinitesimal atomic minuteness, I find Thou art there as One Indivisible Being in every such particle thereof. Now, can we say that every such thing is Thyself? No, (the truth is) Thou art not anything, but without Thee nothing is. (One wonders) who is indeed competent to know You as You really are!

(b) *Yellaa Uyirumaaith Thazhaiththup  
Pizhaiththu Avai Allai Aai Nirkum  
Yeththane!*

(37-38)

O Trickster who though proliferating into all beings, Yet become separated from them, and stand out as none of them!

The sum and substance of the Thiruvacakam hymns in (a) and (b) above is that the Lord is not any particular thing and

that there is nothing without Him, apart from Him. And then, though He transcends them, and pervades and rears them where necessary, He is none of them.

63. We shall now consider, in this connection, three hymns of Saint Appar. Of them one is an oft-quoted hymn, the first one in Nindra Thiruththandakam, being chapter 94 in the 6th Thirumurai. It runs as follows :-

*Yiru Nilan Aai Thee Aahi Neerum Aahi  
Yiyamaanan Aai Yeriyum Kattrum Aahi  
Aru Nilaya Thingal Aai Gnayiru Aahi  
Aakaasam Aai Aatta Murththi Aahi  
Peru Nalamum Kuttramum Pennum Aanum  
Pirar Uruvum Tham Uruvum Thaame Aahi  
Nerunalai Aai Yindraahi Naalai Aahi  
Nimir Pun Sadai Adihal Nindravaare*

**Meaning :**

- (Lines 1 and 2) You who have become this vast earth, the fire, the water, the life principle (in living beings) and the swift and sudden wind (storm).
- (Lines 3 and 4) You who have become the well-placed moon, the sun, the ether, the eight directional deities,
- (Lines 5 and 6) You who become the great good, what is (bad and) a crime, the female; and the male; You have yourself become Your own form and the forms of others ;
- (Lines 7 and 8) You, the sage with long matted locks, who have become the past and present and (who will become) the future. These are all how you really and actually are.

You have, in your monograph, relied, among several other extracts from scriptures, on this hymn also as authority for your conclusion that God manifests from Himself all the worlds and their contents. You seem to have proceeded on the basis that the two positions, namely, (i) to say that God manifests from

Himself all the worlds and their contents, and (ii) to say that He has Himself become the universe etc are one and the same thing. We are unable to agree. It is obvious that the two positions are not and cannot be the same. They are different and mutually exclusive. We do not think any elucidation is necessary on this point. Suffice it to say that it may not be appropriate to rely on this hymn (1-94-6) as an authority for your said contention.

64. Now, reverting to the contents of the said hymn in Nindra Thiruththandakam (1-94-6) we may find that they are almost similar to the contents of the extracts of hymns from Thiruvacakam given in (e) to (k) in paragraph 57. Our approach respecting what are apparently categorical statements in those extracts was to find out if there were other materials in Thiruvacakam in elucidation of the said statements. We could find such materials, and they are given in extracts (a) to (k) in paragraph 58. This approach helped us to understand, fairly correctly, the import of the said extracts in (e) to (k) in paragraph 57. A similar but a brief approach may be made to know if there are other hymns of Appar that may clarify the positions stated by him in the said first hymn in Nindra Thiruththandakam.

65. The very first hymn of Appar in chapter 1 of the 6 th Thirumurai is relevant in this connection. This hymn is the one sung by Appar in adoration of the Lord at Thillai (Chidambaram). Similar sentiments as those expressed in Nindra Thiruththandakam could be seen in this hymn (1-1-6) also. For our present purpose, what the saint has stated in this hymn respecting the Lord's relationship with the elements is important. The following is that statement:

*Kanālai Kaattrai Kanai Kadalai*  
*Kula Varayai Kalandhu Nindra*  
*Periyaanai ... ..*

This means : the Great Lord who stands 'mixed with' the fire, the wind, the roaring sea and the lofty mountains...

The word 'Kalandhu' literally means 'mixed with'. The proper rendering of the word would however be to say 'immanent

in, pervading in: 'Kadal' (sea) and Varai (mountain) stand respectively for the elements of water and earth.

It may be noted that the element of ether is omitted in the statement (in fact in the entire hymn) in question. But inasmuch as the Lord is also addressed as Thihazh Oli (Effulgent Light) in the same hymn, the ether that serves as the vehicle, medium of light may be taken to have been included by implication. Even otherwise, the rules regarding composition of Tamil poetry would permit such inclusion.

May be it is a deliberate omission by Appar to mention specifically the element of ether (space) as Thillai (Chidambaram), is Aakasa Kshetra (one of the Pancha Bootha Kshetras) and therefore (in the opinion of Appar perhaps) no separate and specific mention of the element (Aakasa) was necessary.

Any way, according to Saint Appar, the Great Lord is immanent in, pervades all the (five) elements.

The very words 'Immananence' and 'Pervasiveness' which are metaphysical expressions imply the invariable presence of two entities. Otherwise these words would carry no meaning. The two entities are the Lord and the universe respecting which He is immanent and pervasive.

In the light of what we have stated above it is clear that the dictum of Appar in this hymn (1-1-6) qualifies the sentiments expressed by him in the said first hymn in Nindra Thiruth-thandakam and similar other hymns in that chapter and also elsewhere in his entire works.

66. We shall now refer to still another hymn of Appar that further qualifies and clarifies his exposition of the position in question. That hymn is the 9th one in chapter 45 of the 6th Thirumurai sung in adoration of Lord Siva at Ottriyur. That hymn runs as follows:

*Mann Allai Vinn Allai Valayam Allai  
 Malai Allai Kadal Allai Vaayu Allai  
 Enn Allai Ezhuththu Allai Yerium Allai  
 Yiravu Allai Pahai Allai Yaavum Allai  
 Penn Allai Aann Allai Pedum Allai  
 Piridhu Allai Yaan Aayum Periyaa Neeeye!  
 Ull Nallai Nallarkku Theeyai Allai  
 Unarvu Ariya Ottriyur Udaiya Kove !*

*Meaning :*

O Our king who owns Ottriyur !

You are *not* the earth, the sky, the planets, the mountains, the sea, the wind, the numbers, the letters (of the Alphabet), the fire, the night and day, the female, male and neuter;

You are *not* anything else; You are *not* (in deed) the entire things (we see or know of)

You are goodness itself inside (and out)

You are not bad to good souls.

O great One whom I (continue to) investigate, You are indeed rare to comprehend.

67. Saint Thirumular has also expressed similar sentiments in verse 1872 in Thirumantiram in the chapter entitled 'Adiyaar Perumai'. The following is that verse :

*Penn Alla Aann Alla Pedalla Moodaththul  
 Ull Nindra Cothi Oruvarkku Ariyonaa  
 Kann Yindri Kaanum Cevi Yindri Kettidum  
 Annal Perumaiyai Aaindhadhu Mooppe*

*Meaning :*

He is no female, no male, no neuter,

He is the Effulgent light (of knowledge) inside the veil of ignorance, shining within the core of the discerning mind.

He has no eyes but sees, He has no ears but hears; None can gauge this His ability.

Mature souls at the summit of experience have investigated His Greatness.

One is tempted to compare this verse of Thirumular with the said hymn of Appar sung at Ottriyur (9—45 6 and say that Appar had possibly remembered and was inspired by the said verse of Thirumular when he sang addressing the Lord at Ottriyur.

The expression *Moodaththul ull nindra cothi* brings before our mind, in a flash as it were, the highly meaningful words of Manickkavacakar adoring the Lord as '*Yirul kadindhu ullaththu Yezhuhindra Gnayiru* (meaning, the Sun of knowledge that rises in the mind dispelling the darkness of ignorance). And then, Thirumular's dictum also reminds us of a cryptic saying of Mahatma Gandhi when describing God's traits in a recorded talk. He said (following as it were the dicta of Thirumular and Manickkavacakar) '*Amidst Darkness Light Persists*'. It may be seen that the word '*persists*' is almost a similar, vibrant and meaningful expression as '*Yirul Kandindhu*'.

68. It may be stated in this connection that certain other hymns of Appar and also a hymn from Arputha Thiruvanthadhi of Karaikal Ammayar quoted as authorities in your monograph relied on wrongly as supporting the emanative theory of creation should be interpreted and explained in the same manner in which we have analysed and interpreted the first hymn in *Nindra Thiruththandakam* (also relied on by you as an authority) This, our suggestion, would apply also to the extracts from several scriptures relied on by you. We don't think it is necessary for us to go into and examine in detail every one of them

69. Now, to sum up our conclusions respecting issue 11: We have, on the authority of a number of verses from Thirumantiram, shown conclusively that according to Thirumular, Maya is the substratum and material cause and that the Lord is the efficient cause of all creation. Again, we have shown that according to Thirumular the Lord also creates the bodies for souls and also the worlds—the universe. That the Lord is not Himself the creations, that He is a distinct entity and that He is, nevertheless, immanent in them, pervades them, is also borne out clearly by those verses. These truths are also substantiated by the hymns of two of our great Samayacharyas,

Saint Appar (author of the 4th 5th and 6th Thirumurais) and Saint Manickavacakar, (the author of Thiruvacakam, the 8th Thirumurai). There is nothing in their hymns to indicate or even suggest that God manifests from Himself all His creation.

We thus conclude our answer and elucidation to Issue II

### ISSUE III

70. The Third issue is about the ultimate destiny of the soul. The relevant verses in Thirumantirm relating to this subject may now be considered.

71. The saints in the Saivite Canon, to wit, the sixty three Nayanmars listed in the Periapuranam, are stated to have been blessed by Siva with the state of Saayuchchiyam (Sayujya Padham) belived by Saiva Siddhantins to be the summum bonum of spiritual bliss. Saayuchhiyam is referred to by Thirumular in a number of verses, for example, verses 1442, 1509, 2392 and 2396 and the term defined by him in verse 1513. That verse (1513) runs thus :

*Saayuchchiyam Saakkiraatheetham Saaruthal  
Saayuchchiyam Upa Saanthaththu Thungudhal  
Saayuchchiyam Sivam Aadhal Mudivilaa  
Saayuchchiyam Manaththu Aanandha Saththiye.*

Saayuchhiyam is (i) getting into the state of sakkira-theetham; (2) continuing to remain without likes and dislikes ; (3) becoming Sivam endlessly, that is, without any break or interval ; and (4) the mind being for ever in a potential state of bliss.

Saakkiratheetham is wakeful state in which the soul is free from every other malam except anavam, and in which state there is complete cessation of mental activity.

The above verse sums up the progress of the ultimate spiritual experience termed as Saayuchhiyam, (2) indicates its first

three stages in lines 1 to 3, and (3) refers to its culmination, the fourth and final stage, in line 4.

To understand clearly the full import of this verse(1513) it is important to know what is stated in line 3 thereof. The expression 'Sivam Aadhal' therein should be understood clearly, in its proper perspective.

72. A monist-an Ekaanmavaadhi-may express a sense of surprise and say that there can be no complexity whatever about the expression 'Sivam Aadhal', that it simply means, soul becoming Siva, and therefore the question of any elucidation of what is patently a simple expression is not warranted. But we may soon see that the expression has been used, and used consistently, in a special and technical sense in Thirumantiram and other Tamil scriptures. It should be borne in mind at the outset that the correct expression is 'Sivam Aadhal' not 'Sivan Aadhal'.

73. The following extracts of relevant verses in Thirumantiram speak to Sitttham (mind) becoming Sivam.

(a) *Siththam Thirindhu Siva Mayam Aahiye* (652)

M. The mind having come under the aegis of Siva, after undergoing a change (for the better).

(b) *Siththam Guru Arulal Sivam Aahume*

M. The mind will 'become Sivam' thanks to the grace conferred by the Guru.

(c) *Siththam Yaavaiyum Thinn Sivam Aanakkal  
Aththan Avvidaththe Amarndhane* (1582)

M. Once the mind wholly and effectively 'becomes Sivam' my Lord (Sivan) takes his seat there (in a mood of enjoying repose.)

(d) *Siththam Sivam Aadhal Cei Thavap Pere* (1644)

M. The mind 'becoming Sivam' is solely the result of one's 'thavam' (contemplative worship)

(e) *Siththam Sivam Aai Malam Moonndrum Cettravar* (2969)

M. Those who have eradicated their three malams consequent on their minds 'becoming Sivam'.

74. And now, the following extracts from a few verses from Thiruvacakam, may also be considered in this context:

(a) *Siththam Sivam Aakki Ceithānave Thavamāakkum  
Aththan Karunaiyinaal*

M. Our Lord (Sivan) out of (sheer) mercy, makes our minds Sivam-imbued, and transforms whatever we do into 'thavam'.

(b) *Indhiriya Vayam Mayangi ... Aru Narahil  
Veezhverkku,  
Sindhai Thanaiṭṭh Thelivithihu Sivam Aakki  
Yenai Aanda.  
Andham Yilaa Aanandham Anihol Thillai Kandene.*

M. I saw in beautiful Thillai the Infinite Bliss which (clarifying the mind of me who, deluded by the snare of the sense-organs, haunted hell-like places) made it (the mind) Sivam-imbued; and (then) assumed lordship over me (the soul).

It may be noted that the Lord (Siva) is personified in this verse as Infinite Bliss (referred to as *Manaththu Aanandha Saththi* in line 4 of verse 1513, definition of Saayuchchiyam).

(e) *Paththi Neri Ariviththu Pazha Vinaihal  
Paarum Vannam  
Siththa Malam Aruviththu Sivamaakki  
Yenai Aanda...*

M. My Lord (Siva) taught me the path of devotion, eradicated the impurities (malams) from my mind so that my age-long karma may cease to be (a potential force), made that my mind now rid of impurities, Sivam-imbued, and then assumed lordship over me (the soul). One wonders who else has been blessed in the manner my Lord has blessed me.

75. From the above extracts from verses taken from Thirumantiram and Thiruvacakam we get to know

1. that it is siththam that 'becomes Sivam' or Sivam-imbued ;
2. that it 'becomes Sivam' after undergoing a change for the better ;
3. that there comes a stage in which siththam 'becomes Sivam' wholly and effectively ;
4. that the eradication of the three malams is effected as a result of siththam 'becoming Sivam'; and
5. that the Lord assumes lordship over the soul after making siththam Sivam-imbued.

We may note here what is obviously an important point. If, as stated, the Lord assumes lordship over the soul after making siththam Sivam-imbued, the implication is that Siththam becoming Sivam cannot be interpreted as Jeeva becoming Siva. It will be positively incorrect to so interpret it.

76. Now, what exactly is meant by the expression Siththam Sivam-Aadhal, Siththam becoming Sivam or Sivam-imbued, is, however, not explicitly stated in the above extracts. Anyway, a study of some more verses, relevant in this respect, may enable us to comprehend clearly what is sought to be conveyed by that expression. Before we consider those verses, let us have a clear idea of what exactly is meant by the words 'mind' and 'Siththam'. The question is 'are they indetical in their import?'

77. 'Siththam' is both a Tamil and Sanskrit word. It is generally taken to be synonymous with the word 'mind' and has been translated as such, in a number of works. In fact, it may be noted, that we have ourselves translated it so in the extracts of verses from Thirumantiram and Thiruvacakam. We may, however bear in mind that for the word 'mind' the corresponding words in Sanskrit and Tamil are understood to be 'manas' and 'manam', respectively, and not 'Siththam'. So, it may be strictly not correct to translate the word 'Siththam' as 'mind'; but there does not appear to be a more appropriate word for it in English. In this view, the said translation has to be accepted as correct.

In metaphysical language 'Siththam' is one of the four and-dahkaranams (inner faculties), the other three being (1) the mind itself, as such, (2) buddhi (intellect) and (3) ahankaram (ego),

Bagwan Ramana Maharishi defined the term 'mind' as the sum total of thoughts. Theoretically speaking, if there be no thoughts at all, the mind, as such, will cease to be an entity. 'Siththam' is understood as thoughts giving rise to will, generating volition and impelling activity, which activity results from or as a sequence of that will and volition. We may know that 'Ceyal' in Tamil corresponds to the English words 'deed' and 'action' or 'activity'. Of these words, the word 'activity' may perhaps be taken to be a more appropriate one. So, we have it that 'Siththam' is the inner faculty, comprising thoughts which impel 'Ceyal' or activity.

78. The subject of 'Siththam Sivam Aadhal' may now be further considered bearing in mind that there are two aspects or stages thereof, the one prior to and on the verge of siththam becoming 'Sivam' and the other, the one that comes into being after it becomes Sivam'.

79. Verse 2104 in Thirumantiram. especially the first line therein. is an oft-quoted one.

Following is that verse :

*Ondre Kulamum Oruvane Thevanum ;  
Nandre Ninaimin, Naman Yillai Nanaame;  
Sendre Puhum Gathi Yillai; Num siththaththu  
Nindre Nilai pera neer Ninaindhu Uimine.*

M. Mankind is one and only one (and so is) the Lord, the one and only one. It is good you bear this in mind and be clear about this. You need not shrink back, out of any fear of death, for the God of Death is not there (for the devotees of the Lord) There is no refuge, as such, exterior to you, necessitating your seeking it from outside your own being and taking shelter therein. It is already there inside your very mind (siththam). Yearn and meditate for its getting steady and stabilised there, in that very siththam, and thus uplift yourself. (That refuge is your own Lord)

On Verse 1177 in Thirumantiram also embodies a similar advice. It runs thus :

*Cindhayil Vaiththu Siraadhiyile Vaiththu  
Mundhayil Vaiththu tham Moolaththile Vaiththu  
Nindhayil Vaiyqa Ninai Vadhile Vaiththu  
Sandhayil Vaiththu Samaadhi Ceiveere.*

M. Instal him in your thoughts, in your head and other parts of your body, in front of you, in the core of your heart, in your memory not tainted with blame or censure, in every syllable of your incantations and meditate on Him (in the mode of samaadhi) in contemplative worship.

Thirumular has thus advised us to imbue the Lord in every fibre of our mind and body, in fact our entire system and also keep the mind (thought) clean and worthy for His stay.

80. Thirumular further advises the Baktha—the aspirant—who in his great love for the Lord is keen to get at Him - to first take to the observance of 'Sariyai' and 'kiriya', and then, thanks to the pure grace of the Lord, the aspirant's thoughts being now free from any blemish, take to the self elevating path of Sivayogam. The saint adds that, due to the resulting Sivagnanam and the grace of the guru, 'Siththam' will 'become Sivam'. These facts are contained in Thirumanthiram verse 1455 which runs as follows :

*Paththan Kiriya Sariyai Payil Vuttru  
Suththa Arulal Thurisattra Yohaththil  
Vaiththa Neri Uttru Unarhindra Gnanaththaal  
Siththam Guru Arulal Sivam Aahume.*

Thirumular emphasizes the importance of daily worship in this respect. Lord Nandhi, he says, gets into and stays in the discerning mind of those who worship Him day in and day out, with implicit faith that they alone, (that is only such devotees) will get His grace. Thirumular has so stated in verse 217 which runs thus:

*Sandhi Yenath Thaakka Thaamarai Vaan Muhaththu  
Andhamil Eesan Arul Namakke Yendru  
Nandhiyai Naalum Vanangappadum Avar  
Pundhiyil Puhundhu Nindraane.*

The Lord is described in this verse (217) as one who is eternal and whose bright face bears the lustre of the lotus which (in turn) is crimson in hue as that of the horizon at dawn.

81. The Lord who thus gets into the discerning mind of the Baktha takes his seat there, but only under given circumstances. What those circumstances are, are stated by Thirumular in verse 1582. Following is that verse:

*Siththam Yaavaiyum Sindhiththu Yirundhidum  
Aththan Unarthuvadhu Aahum Arulale  
Siththam Yaavaiyum Thinn Siyam Aanakkal  
Aththan Avvidaththe Amarndhane.*

(Note : Lines 3 and 4 of this verse have already been referred to in another context)

M. Let all your thoughts be on Him, focussed on Him, get concentrated on Him. Then the Lord, out of grace, makes you feel by intuition and thus will communicate with you. (May be He will tell you that He is well responding to your earnest approach). Ere long, when all the thoughts, the entire fabric of Siththam becomes Sivam imbued, wholly, firmly, and effectively, the Lord takes His seat in the mind, in the siththam. (And you get to know it, realise it)

'Siththam Yaavaiyum' means, all the thoughts comprising siththam. 'Avvidaththe' means, in the self-same siththam. 'Amarndhane' is a significant word in the context of this verse. 'Amar' means, to dwell in a mood of enjoying repose.

82. If the Lord starts dwelling in the mind of the aspirant in a mood of enjoying repose, then, indeed, He must have been waiting outside the mind, indefinitely, longing to get in there at the earliest. A very very patient waiting it must have been indeed, and, if so, He must have so waited out of sheer compassion towards the aspirant. This is no conjecture. Says Manickkavacakar in one of the hymns in Thiruvacakam as follows :

*Karpolum Nenjam Kasindhu Uruha Karunaiyinaal  
Nirppanaippola Yenn Nenjinulle Puhundharuli  
Narppar Paduththu Yennai Naadu Ariya Thaan Yingan  
Sorppaaladhanavaa Thonnokkam Aadaamo.*

M. Let us dance playing the game of Thonnokkam and sing how He, like one actuated by compassion, stood waiting for long expecting that my stone-like heart would thaw and melt, (but finding no response, nevertheless) graciously entered it and guided me to the right path for all the world to know, and therefore He (who does not expect any encomium) came to be praised and talked about widely for thus conferring His grace on me.

Manickkavacakar repents for this which he considers to be his lapse or failure to have noted in time the Lord's approach, with a due sense of awareness. He expresses this sentiment in the following hymn.

*Maan Vor Pangaa, Vandhippaar Madurak Kaniye,  
Manam Nehaa  
Naan Vor Tholaach churai oththaal Nambi,  
Yithhaal Vaazhndhaaye  
Oone Puhundha Unai Unarndhe Uruhip  
Peruhum Ullaththaik  
Kone Arulum Kaalamdhaan Kodiyeerkku  
Yendro kooduvathe*

M. O you whose one half is she who resembles a fawn!  
O delicious fruit of those who worship, you!

If I, of unthawing mind, remain resembling an imperforated gourd and hence not dependable, one cannot understand why you still continue to so rely on this (my mind)

When is the time to come off when you O king, who have entered my flesh-my body (without my ever being aware of it) would graciously bestow on me a mind which, sensing intuitively your such approach, will melt with love and swell with bliss?

Manickkavacakar has stated in more than one place in Thiruvacakam his experience of how the Lord often made His presence felt inside his being. Says he that the lord first entered his physical body and then his mind. An instance there was (and perhaps there were many more such instances) when the saint was not aware that the Lord had already entered his

body and long been waiting to be received inside the mind. If only the saint had known it, such a thing would not have come to pass. Hence his repentance and prayer as aforesaid.

83. It may be stated in this connection that *hiruvacakam* abounds in such reflections that would help to clarify further the subject under discussion, namely, 'Siththam Sivam Aadhal'. So, we may consider the other relevant hymns in *Thiruvacakam* also alongside the concerned verses in *Thirumantiram*.

84. Now, to continue our subject : The fact is that the Lord is there already in our mind, in our entire being. He pervades us as he does every conceivable thing in the Universe. Says Manickavachakar that 'the Lord (at Thiruththuruththi), the *Sivapadham* (Siva-Bliss) which is so sweet, entering me at a time when I had not (even) taken shape (in the womb) established Himself in my mind, and purifying my very embryo entered my flesh and assumed lordship over me out of His grace' The relevant portion of the hymn concerned runs thus :

*Uruth Theriyaak Kaalaththe Ull Puhundhu  
Yenn Ulam Manni  
Karuth Thiruththi Oon Pukku Karunaiyinall  
Aandu Konda  
Thiruththuruththi Meyadnai Thiththikkum  
Siva Padhaththai ... ..*

So, the mind is there functioning, as such, even when one is in his mother's womb as just an embryo, and what is more, the Lord is already there, well established in that mind.

Saint Appar gives us a rather strange and interesting information in this respect which takes us by surprise. He says that even when he was just an embryo he was particular about thinking nothing else except the Lord's Feet; and when, after he came to have a form, a body, at birth, he took to the habit of repeating the Lord's name (*Panchatchara*).

Following is relevant extract from the concerned hymn by Appar :

*Karuvaaik Kidandhu Unn Kazhale Ninaiyum  
Karuththu Udayen •  
Uruvaath Therindhu Unndhan Naammam Payindren ... ..*

So, the minds of great souls have been such as could even discern and think effectively even in their bemryo stage and be conscious of the presence of the Lord therein (in their minds).

85. We have already referred in paragraph 79 to verse 2104 in Thirumantiram wherein Thirumular has stressed that the Lord, our refuge, is within our own being, in our own Siththam, and that what we should do, if we are to uplift ourselves, is to meditate on Him as one present in siththam, and finally achieve the result of His being steady and stabilised therein. So, what Appar and Manickavacakar have stated in this behalf is the same as the one stated by Thirumular. A dictum of Saint Ramalingar is also relevant in this context. He describes the Lord Namasivaayam as one initially in a latent condition inside the mind of 'thapasvis' (and later) manifesting Himself progressively and dominantly (Nattravaththavar Ull Yirundhu Ongum Namasivaayam)

86. Here are two verses in Thirumantiram in which Thirumular says, in his own inimitable way, about the Lord being in the mind quite unnoticed. The first is verse 431 which runs as follows:

*Ullaththu Oruvanai Ull Uru Cothiyai  
Ullam Vittu Vor Adi Neengaa Oruvanai  
Ullamum Thaandum Udane Yirukkinum  
Ullam Avanai Uru Ariyaadhe*

Him who is very much in the mind ,  
Him who is Effulgence that pervades it (the mind)  
Him who doesn't move even a foot away from the mind,  
His form the mind knows not though they (the mind and the Lord) are together for ever.

The other verse is no 2994. In lines three and four of that verse Thirumular observes with a sense of humour as follows.

*Kallap Peru Makkal Kaanbarkola Yendru  
Ullaththin Ulle Oliththirundhu Aalume*

M. He rules, hiding in the interior of the mind, thinking if, by any chance, He would come to be seen by wily big wigs.

The implication is that He is far beyond the ken of such persons. He can't be seen by them at all.

87. Then, it may be asked, if the Lord is there within our own mind and has been there all through, and, if, as rightly stated by Manickkavacakar himself that He is 'the Pure One without the need for going anywhere: or coming from any place, or mingling with anything (Pokkum Varavum Punarvum Yilaap Punniyan), thus emphasizing the fact that there is no place where He is not and no thing within which He is not, then, how is it, it is also stated by both Thirumular and Manickkavacakar (as also by other saints) that the Lord enters or gets into the mind and all that.

88. Well, the saints have not made any inconsistent or irreconcilable statements. It behoves us to understand with care what they have sought to convey to us, from their own spiritual experience, what is rather a subtle subject.

89. Manickkavacakar says that the Lord is rare to be conceived by the mind (Sindhanaikku Ariya Sivam)<sup>1</sup>; He is Light that (ceases to illuminate and) goes into hiding in the hearts of those who do not contemplate Him (Voraathaar Ullaththu Oliikkum Oliyaan)<sup>2</sup> On the other hand, says Manickkavacakar, He is the indweller who dwells inside the minds of those who contemplate Him unceasingly (Voyaathe Ullhuvaar Ullirukkum Ullaan)<sup>3</sup>. The saint also says that the Lord is delicious ambrosia that gives great relish to and in the minds of those who contemplate Him (Ullhuvaar Manaththil Uru Suvai Alikkum Aaramudhu)<sup>4</sup>.

90 From what has been just stated above it must be clear to us that the presence of the Lord who is already inside the mind cannot be felt or comprehended by those who do not bestow any thought on Him, but comes to be noticed in a marked manner by those who think about Him unceasingly, contemplate Him

---

TVM - Thiruvacekam

1. (TVM - 4 -- line - 204)

2. (TVM - 1 -- line - 68)

3. (TVM - 8 -- 7)

4. (TVM - 29 -- 6)

earnestly. So, we have to take it that these two aspects of the Lord's presence inside the siththam-one, His just latent condition which virtually appears as and amounts to absence, and the other in which His presence is felt dominantly, perceptibly, making it appear that He had come there inside (entered) the mind, all too suddenly. In the later condition, the entire thoughts comprising the mind are, as though, saturated with, monopolised and dominated by, and, what is more, activated by Siva. Hence the significant expression about the mind 'becoming Sivam', Sivam-imbued.

91. The Lord who is far beyond the reach of even the mind (the realm of thoughts), says Manickkavacakar, can be trapped ! He falls into the net of Bakthi-devotion (Paththi Valayir Paduvon Kaanga)<sup>5</sup> It is His principle and special nature to dwell with great relish in the minds of devotees which over flow with love and ardour for him (Adiyaar Ullaththu Anbu Meethoorak Kudiyaak Konda Kohaiyum Sirappum)<sup>6</sup> A devotee may be a crook, an evil one and a vile wretch. These defects do not matter. Love and devotion are alone the criteria. The bountiful Lord gets into the mind of that devotee, step by step, steadily, in His entirety and fills in that mind leaving no space whatever.

*Kalvan, Kadiyan, Galathi Yivan Yennaathe  
Vallal Vara vara Vandhozhindhaan Yenn Manaththe<sup>7</sup>*

The quickness and enormity of His such entry into the mind may be on a par with the intensity of one's devotion. Says Manickkavacakar that the Lord rushed into his mind in a big way, as flood water not stocked within or barricaded by any barrage, rushes and gushes on into available space.

*Sirai pera neer pol yenn Sindhai vaaip paayum<sup>8</sup>*

92. Now, what is the result of the Lord having got in or entered into the mind of the devotee (soul), in his entirety ? The first and foremost result is that all the thoughts, in every

5. (TVM - 3 — line 42)

6. (TVM - 2 — lines 7, 8)

7. (TVM - 10 — 19)

8 (TVM—22—5)

'nook and corner' of the mind; if we may say so, are Sivam-imbued. They (the thoughts) do not, nay, cannot any longer drag the devotee (soul) through the five sense-channels and thus distract him from his devotion to the Lord and lure him away from his sticking on to a code of conduct conducive to his attaining His grace. That of course is just a negative benefit for the soul. The positive benefit is that consequent to siththam becoming Sivam-imbued, the soul also becomes Sivam-imbued.

93. Let us see what Thirumular himself has to say concerning the result of this great transformation of the mind and its impact on the soul.

- (a) *Aaraalum yennai amatta onnaadhu yini*  
*Seer aar Piraan vandhu yenn Sindhai Puhundhanan*  
*Seeraadi ange Thirivadhallal yini*  
*Yaar paadum saaraa vahai Arindhen Andre (2960)*

M. None can hereafter ensnare me; the great Lord has entered my mind. I shall take delight in the Lord's company in the realm of my thoughts, and would not hereafter depend for enlightenment on any body else (excepting my Lord).

- (b) *Sindhayin ulle yendhai Thiruvadi*  
*Sindhayum Endhai Thiruvadik Keezhadhu (2428)*

M. My Lord's feet pervade my mind; and my mind is beneath (subservient to and depending for knowledge and bliss on) His Feet.

- (c) *Siththam Sivam Aai Malam Moondrum Cettravar*  
*Suththam Sivam Aavar, Thoyaar Malabandham*  
*Kaththum Siluhum Kalahamum Kai Kaanaar*  
*Saththam Para Vindhu Thaan Aam Yendru Enniye (2969)*

M. Those whose minds have become Sivam-imbued and who have, as a result, eradicated the three malams from their minds will wholly and effectively become Sivam-imbued, that is, effectively come under the domination of Siva and partake of His nature. They will not 'bathe in', that is, court and contact the bondage of malam. They will not indulge in vain talk, will not involve themselves in minor or big scuffles; conscious as they are that these belong to the sphere of Para vindhu, or Nadha

vindhu, and, as such, are but evolutes of maya which are to be avoided by them.

- (d) *Sivam Aahi Ayy Vahaith Thinn Malam Cettlor*  
*Avam Aahaar, Siddhar, Muththaandhaththu Vaazhvaar,*  
*Bavam Aana Theervor, Pasupaasam Attror,*  
*Navamaana Thaththuvam Naadik Kandore* (497)

M. Those who have become Sivam, that is, those whose minds have become Sivam-imbued, and, as a result, have eradicated therefrom the deeply rooted five different types of malams, will not relapse into their former good-for-nothing state. They are now siddhars ; they are those who live in the final state of deliverance. They have put an end to the cycle of births. They are now rid completely of Pasupaasam. They who were until now making a quest for truth have since found it. They find it to be an entirely new truth,

- (e) *Siththam Sivam Aaha Cei Thavam Vendaavaal*  
*Siththam Sivaanandham Cerndhu vor Uravu Undaal*  
*Siththam Sivamaahave Siththi Muththi Aam*  
*Siththam Sivamaadhal Cei Thavap Pere* (1644)

M. Siththam becomes Sivam-imbued as a result of thavam already performed. Once that state is achieved no further thavam is needed. The soul gets related (to the Lord) thanks to siththam getting imbued with Sivaanandam (Sivam or Siva-bliss). The outcome or fruition of this relationship will be Mukthi (deliverance from bondage).

- (f) *Siththam Thirindhu Siva Mayam Aahiye*  
*Muththam Therindhu Uttra Monar Sivamuththar*  
*Suththam Peral Aam Aindhin Thodakku Attror*  
*Siththam Baraththil Thiru Nadaththore* (652)

M. Devotees whose minds have undergone a change for the better, that is, freed from the malams, have consequently become Siva-like, that is, partaken the nature of Siva (vide Thirumantiram verse 2277.) Having come under the domination and benevolent guidance of Siva they have come to know about, and so pursued, the state of deliverance and reached it, and so are now Sivamuththars. They have no need to talk and are therefore mounies

They have become pure, having rid themselves of all relationship with the five senses. They now dance with the Lord in the realm of Chithaakaasa.

(g) *Vaichchana Aaraaru Maatri Yenai Vaiththu*  
*Mechchap Paran Than Viyaaththuvam Melittu*  
*Nischayam Aakki Sivam Aakki Gneyaththaal*  
*Achcham Keduththu Ennai Aandan Nandhiye* (1608)

M. The Lord neutralised the effect of the thirty six tatwas (reals) (which are evolutes of maya) making me remember that they are things to be avoided, things which one should steer clear off. The predominance of the Lord within one's mind has now augmented further. The mind becoming Sivam-imbued is now a fait accompli. Lord Nandhi has since blessed me with the necessary knowledge and thus removed from my mind the fear of birth and death, and assumed lordship over me (the soul).

(h) *Sivamaana Sindhayil Seevan Sidhaiya*  
*Bavamaana Mummalam Paarip Pariya*  
*Navamaana Andhaththin Nar Siva Bhodam*  
*Thavamaam Avai Aahith Thaam Alla Aame* (2539)

M. The Jeevatma (soul) ceases to be a potential entity in relation to its mind which has now come to be dominated by Sivam. The three malams that cause birth have since been uprooted and removed. The soul getting into a state of Sivasushupti (Navamana andham) - a state of profound repose, and, acquiring Siva - knowledge, does not as a result of such knowledge, any longer long for or assume an air of self importance. As a result of its incessantly meditating on the Lord it has realised its dependent state, ceased to project itself as anything of importance, and receded in to the background, realising the immeasurable greatness of the Lord. The import of the expression 'Seevan Sidhaya' has to be thus understood. In this context the expression 'Paran than Viyaththuvam Melittu' (the domination of Siva having increased) in the foregoing verse (1608) may also be correctly understood and borne in mind.

- (i) *Sivamaana Gnanam Theliya Onn Siddhi*  
*Sivamaana Gnanam Theliya Onn Muththi*  
*Sivamaana Gnanam Sivaparaththe Aeha*  
*Sivamaana Gnanam Sivaanandham Nalhume* (1587)

M. Right knowledge and clarity at that, that Siva activates everything, results in deliverance from bondage and leads to a state of excellence, namely, final emancipation from mortal existence and the attainment of eternal beatitude. This knowledge again leads to a recognition of the fact that Siva is the Param, that is, the ultimate and Supreme One, and results in Siva-bliss (Sayuchhiyam)

- (j) *Sindhayadhu Yenna Sivan Enna Verillai*  
*Sindhayin Ulle Sivanum Velippadum*  
*Sindhai Teliyath Theliya Vallarhatku*  
*Sindhayin Ulle Sivan Yirundhaan Andre* (2853)

M. After the siththam (mind) becomes Sivam-imbued there will be no two things as Sindhai (mind and Sivan (the Lord). Sivan manifests Himself from inside the mind. Those who (by dint of practice and by the grace of the Lord) attain a state of utmost clarity of mind will realise the presence of Siva inside their very minds.

- (k) *Urai Attru Unarvu Attru Uyir Param Attru*  
*Thirai Attra Neer Pol Sivam Aadhal Theerthu*  
*Karai Attra Saththaadhi Naangum Kadandha*  
*Soroopaththu Yiruththinan Sol Yirandhome* (1593)

M. Speech and sense of perception have ceased; these are not there. The soul has since realised that it is not the supreme thing. The Lord who now dominates the mind and regulates thinking has calmed down the sea of thoughts the mind. There is now no ripple or ruffle in it. He has now stationed the soul firmly beyond the pale of the four vast and limitless realms of sound (which are evolutes of maya). In the over-whelming immensity of the resulting bliss, the soul can't give expression to its then state of feeling of that bliss.

- (1) . *Siththam Sivam Aam Sivagnani Cervidam*  
*Suththam Sivaalayam ; Thol Paasa Naasamaam ;*  
*Aththa Mazhai Aham ; Aanandham Melidum*  
*Muththam Peruhum ; Muzhupporul Aahume*

M. The place of resort of him whose mind has become Sivam-imbued will be a veritable Sivaalayam, pure and simple ; the time - immemorial paasam will perish there ; that place will be flooded with aanandham, in a big way, as torrential rains that may pour down during Pralaya . Deliverance of souls will be on the increase. They will reach perfection.

It may be noted that the mind becoming Sivam or Sivam-imbued is just a stage though an important and almost a final one, and the same is followed by other acts of grace by the Lord which He bestows on the soul, dominating in that very mind, which acts of grace are auxiliary to the state of Sivamaadhal.

94. We shall now consider about what Manickkavacakar has stated regarding what transpired in his mind after it became Sivam, Sivam - imbued.

The Lord stilled the tumult in that mind and assumed lordship over the soul (*Veham Keduththu Aanda Vendhan*<sup>1</sup> ; cleared the confusion in the mind that had been perturbed by things called birth and death (*Pirappu Yirappu Yennum Siththa Vihaarak Kalakkam Theliviththa*)<sup>2</sup>; severed the present birth, 'oozing honey' (that is, giving a pleasurable feeling) in the mind (*Thenoori Nindru Pirandha Pirappu Arukkum Engal Perumaan* <sup>3</sup>; wiped out, without leaving any trace, all the sorrows that afflict the mind (*Ullaththu Uru Thuyar Ondru Ozhiyaa Vannam Thellum*)<sup>4</sup>; enslaved the wayward mind and made love to the soul. *Parandhu Ezhu Sindhayai Aandu Anbu Ceivar*,<sup>5</sup> made the river of bliss flow into the mind so that the impurity therein could be washed away

1. TVM—1—line—6

2. TVM — 10—6

3. TVM — 1—lines—47, 48

4. TVM — 10—9

5. TVM — 17—5

(Sindhai Malam Kazhuva Vandhu Yizhiyum Aanandham)<sup>6</sup>; wielded the sword (of gnosis) inside the mind so that the darkness therein may be dispelled, and then He graciously bestowed on the soul the bliss-laden deliverance (Nenjaththu Yirul Ahala Vaal Veesi Inbamarum Muththi Arulum)<sup>7</sup>; corrected the thoughts by enslaving the soul with His eminent grace (Seer Aar Arulaal Sindhanaiyaith Thiruththi Aanda Sivalokan)<sup>8</sup> severed and removed the malam and distress which were causing turbulence in the mind like the surging waves of the sea (Kadalin Thiraiyadhupol Varu Kalakkam Malam Aruththu)<sup>9</sup>; after enslaving the soul, destroyed its evil karma and bestowed on it the devotional love necessary for its redemption (Siththam Puhundhu Emmai Aatkondu Theevinai Keduththu Uyyilaam Paththi Thandhu)<sup>10</sup>.

95. How do the devotees (souls) feel and behave after their minds have become Sivam-imbued, fully and effectively, and also, thanks to the grace of the Lord, rid of all conceivable impurities, and the Lord, having assumed lordship over them (the souls), and is consequently at the helm of all the affairs inside their minds?

The following are extracts from certain relevant hymns in Thiruvacakam. The spiritual experience, traits and stature of those who have become Sivam-imbued may be inferred from what Manickkavacakar has stated about himself in this behalf,

(a) *Ull Nindru Urukkuvar...Ulappila Aanandak Kanneer Tharuvaraal*.<sup>1</sup>

M. Abiding inside me and melting me, never drying-up tears of bliss He causes in me.

(b) *Ullam Puhundhu Unarvu Adhu Aaya Oruththan*.<sup>2</sup>

M. He who entered my mind and has Himself become my intuitive sense.

6. TVM -- 19-4

7. TVM -- 19-5

8. TUM -- 32-9

9. TUM -- 34-6

10. TUM -- 42-6

1. TVM -- 17-2

2. TVM -- 18-4

(c) *Ovaadhu Ullam Kalandhu Unarvaj Urukkum Vellak  
Karunaiyinaal*<sup>3</sup>

M. Unceasingly mingling with my mind, out of limitless mercy that comes in (as if) in floods, He becomes my intuitive sense and melts me.

(d) *Maraiyum Marayin Porulumaai Vandhu  
Yenn Manaththidai Manniya Manne*<sup>4</sup>

M. O King ! You came into my mind as the vedas and the meaning of the vedas and have well established yourself therein.

(e) *Vaara Vazhi Aruli Vandhu  
Maru Yindri Aaraa Amudhaai Amaindhandre  
...Yenn Sindhai Meya Oruththan Perukkum Oli*<sup>5</sup>

M. The Light (of gnosis) effused by the unique One who has occupied my mind and has come into it without expecting any recompense, guided me, out of grace, through the path of no return and became for me unsatiating bliss.

(f) *Inbam Perukki Yirul Ahatri Engnaandrum  
Thunbam Thodarvu Aruththu Cothiyaa  
Anbamaiththu...Yennudaiya Sindhaiye  
Ooraahak Kondaan Uvandhu*<sup>6</sup>

M. Increasing bliss and dispelling darkness, severing for good misery's link with me and setting up love in me the Lord in the shape of an Effulgence has rejoicingly taken possession of my mind as His city.

(g) *Oon Aar Udai Puhundhaan, Uyir  
Kalandhaan Ulam Piriyaan*<sup>7</sup>

M. He has entered my carnal body, mingled with my life and will never part from my body.

---

3. TVM-43-1

4. TVM-22-5

5. TVM-47-7

6. TVM-47-11

7. TVM 34-2

- (h) *Yiraiyon... Piriyaadhu Yirundhu*  
*Uraiyum Yenn Nenjaththu Yindru<sup>1</sup>*

M. He will now stay permanently in my mind without ever departing from it.

- (i) *Yenn Udalum Yenadhu Uyirum Puhundhu*  
*Ozhiyaa Vannam Niraindhaan<sup>2</sup>*

M. He has entered and filled my body and life without missing any space.

- (j) *Yenaiththaan Puhundhu Aandaan*  
*Yenadhu Enbin Purai Urukki Pinaiththaan*  
*Puhundhu .. Manaththaan, Kannin Ahaththaan*  
*Maru Maatraththu Yidaiyaane<sup>3</sup>*

M. Entering my body He enslaved me (the soul), and entering further; after melting the marrow of my bones, He is now in my mind, inside my eyes, and in my replies.

- (k) *Navamaaya Senjudar Nalhuthalum Naam*  
*Ozhindhu Sivam Aanava Paadi Thellenam Kottaamo<sup>4</sup>*

He bestowed on me quite a new spark (of knowledge-gnosis). On this, my I-ness perished. My mind became Sivam-imbued. Let us sing about this, beat the drum and play the game of Thonnokkam.

- (l) *Yenaik Kalandhu Aandalume Ayal*  
*Maandu, Aru Vinai Sutramum Maandu*  
*Avaniyin Mel Mayal Maandu Matrulla*  
*Vaacadham Manndu Yennudaiya Ceyal*  
*Maandavaa Paadi Thellenam Kottaamo<sup>5</sup>*

M. The moment He mingled with me I became dead to my surroundings; the kinsfolk called powerful karma fell away; my infatuation with the world died away. What was more, I

- 
1. TVM — 47—5
  2. TVM — 34—6
  3. TVM — 34—4
  4. TVM — 11—4
  5. TVM — 11—11

became a mouni' (as there was no need for speaking) and (finally) I became inactive too.

96. That Manickkavacakar became inactive too (there being no need for any activity on his part) is a point to be taken note of and emphasized, for this information given by the saint about what may be termed as a supreme spiritual experience, serves to clarify to the utmost the subject of Sivam aadhal. Remember that the Lord is now seated and is dominant in the siththam, the source of thoughts generating will and volition that impel activity. He (the Lord) is now in full control of this vital centre, the thoughts arising from which were, until the point of time of this great transformation, making a puppet of the saint and dragging him into the five sense-channels, much against his will and must be, also overwhelming him. Out of sheer compassion towards His baktha, the Lord took over control of this centre and saved the saint from this predicament. Says Manickkavacakar.

*Yev Yevan Thanmaiyeum Than Vayir Paduththuth  
Thaane Aahiya Thayaparan Yem Yirai.<sup>6</sup>*

M. The Lord (who is personified and addressed herein as) 'Dhayaa - Paran' (Supreme - Mercy) who, taking over and containing in Himself the nature of each and every devotee (soul), Himself becomes the Sole Being. This is the soul becoming Sivam (not becoming Siva, but becoming Sivam-imbued.)

Please note that 'Supreme Mercy' that He is, He does so out of sheer compassion towards his devotees who yearn, and yearn intensively for His grace.

As if giving expression to this great grace bestowed on him by the Lord, Manickkavacakar says in another place.

*Naan Aar ? Yen Ullam Aar ? Gnanangal Aar ?  
Yennai Yaar Arivaar ? Vaanor Piraan Ennai Aandilanel...<sup>7</sup>*

M. Who am I what worth is my mind, what matters my learning, who would recognise me, had not the Lord of the heavenly ones enslaved me, in a moment of mental aberration ?

---

6. TVM-2--lines 55, 56

7. TVM--10--2

87. Thirumular gives expression to much the same sentiment in Thirumantiram verse 2960. (This verse has already been referred in another context, in paragraph 93)

*Aaraalum Yennai Amatta Vonnaadhu Yini  
Seer Aar Piraan Vandhu Yenn Sindhai Puhundhanan  
Seeraadi Ange Thirivadhallaal Yini  
Yaar Paadum Saaraa Vahai Arindhen andre*

Says he in the first line of this verse that 'None can hereafter bamboozle me! Why, 'hereafter? What is now Thirumular's strength (which he had not perviously and) which has impelled him to say so? He explains 'The great Lord has since entered into my mind. I shall revel and rejoice there, in the realm of that mind, in the immediate auspices of my Lord. I know now, how I need not depend for illumination on anybody else (excepting the Lord)'.

98 Thirumular has also expressed another similar sentiment as Manickavacakar that the Lord whom he personifies as a great flood of mercy occupied his mind and, much more than a mother, eradicated the three malams from the mind. Our reference is to verse 116 in Thirumantiram which runs as follows:

*Veyil Ezhum Kanal Pole Yem Mei Yenum  
Koil Yirundhu Kudikonda Kone Nandhi  
Thaayinum Mum Malam Maatri Dhayaa Yennum  
Thoyamadhai Yezhum Suriyan Aame.*

99 Thirumular has also adverted to cessation of activity which synchronized with the entry of the Lord into Siththam. The concerned verses are nos. 1634, 1817, 2075, 2255 and 2319. Verse 2319 alone is given below in full; for the other four, extracts alone are given.

(a) *Nandhi Arul Thara Siththam Thelindhen  
Ceyal Ozhindhene* (2075)

M. Consequent on Nandhi bestowing His grace on me I got clarity of mind, (and consequently) my activities ceased.

(b) *...Siththamum Yillai Ceyal Yillai Thane* (2255)

M. If there be no Siththam, there will be no activity at all.

(c) *Siththamum Vendam Ceyal Attru*  
*Yirukkile*

(1634)

M. There is no need for siththam, even, if there be cessation of activity.

(d) *Sevadi Cerqal Ceyal Aral Thaane*

(1819)

Reaching the Feet of the Lord would only mean cessation of activity, (Conversely, cessation of activity is co-eval with reaching the feet of the Lord, which again is co-eval with the entry of the Lord into the mind).

(e) *Ceyal Attru Yirukka Sivaanandham Aahum*

*Ceyal Attru Yiruppaar Sivayoham Thedaar*

*Ceyal Attru Yiruppaar Cehaththodum Koodaar*

*Ceyal Attru Yiruppaarkke Ceydhi Undaame* (2319)

M. Cessation of activity will result in Sivanandam. They in whom there is cessation of activity would not go in for Sivayogam (as there is no need for it at that stage). They in whom activity had ceased would not join the world at large. Only they in whom there is cessation of activity will get communications, guidance (from the Lord).

100. Having studied the relevant verses in Thirumantiram and Thiruvacakam we should now be in a position to understand clearly the full import of verse 1513 in Thirumantiram already referred to and which defines Saayuchchiyam, the soul's ultimate destiny, the state of bliss, according to Saiva Siddhanta. We may once over bring to our mind the contents of that verse.

It is emphasized in the fourth line of the verse that Saayuchchiyam is the state of mind as a potential source of bliss. This state which is the final one, is the result of three preceeding states which are but three phases of a progressive transformation that take place in that very mind. In the first phase referred to in line one of the verse, there will be (as already stated) complete cessation of mental activity. The second phase, mentioned in line two, will be marked by a prolonged absence of thoughts generating likes and dislikes. The third phase, mentioned in line three, is the one which we

have since considered in some detail, namely, siththam becoming Sivam. The fourth state is eternal bliss experienced by the soul, consequent on the mind becoming Sivam-imbued eternally. It is explicitly stated in line four of the verse that the state of bliss mentioned therein relates to the mind. So Sayuchchiyam is state of bliss experienced by the soul even when it is in embodied state, which is the same as saying that it experiences that bliss as a Jeevan Muktha.

101. The subject of the ultimate destiny of the soul is however, not complete, as yet, though we have stated that such destiny is the state of Saayuchchiyam. The subject itself, as such, can be deemed to be completed only after a discussion of the concept of advaita as envisaged by the two schools referred to in your monograph, namely, the Monists and the so-called Pluralists or the Meikandar school of Siddhantins.

102. The view of the monists with which you are in agreement, is brief and simple. It is that the soul which (according to them) originally arises from Siva ultimately merges in undifferentiated union and oneness with Him, which oneness may be called identity. You have further simplified this view by stating that Jeeva becomes Siva.

103. The other view - that of the Pluralists (as condensed by you) is that advaita does not mean oneness, it means not-two-ness. It is one and yet not one, like (1) salt dissolved into water and (2) like flower and its fragrance. It is not two, neither is it perfectly one.

You have also stated that according to the Pluralists, the ultimate destiny of the soul or the ultimate advaitic relationship between the soul and God is that it attains His grace and lives in perfect love and blessedness for ever with Him, at His feet. In that state, the soul and God have their individual existence, and yet they are one in proximity. Even so, the purified soul is embraced by the love of Siva and in that embrace they (the soul and God) become one, yet the soul remains soul and God remains God.

104. We shall find out how far the two views are in accord with what has been stated by Thirumular in this behalf.

The foremost verse (No 1437) in which Thirumular makes a clear cut statement about the ultimate goal of Siddhanta, and incidentally, also explains the concept of advaita according to Siddhanta runs as follows :

*Ondrum Yirandum Yiladhumaaai Ondraha  
Nindru Samaya Niraakaaram Neengiye  
Nindru Parapar Neyaththalp Paadhaththaal  
Sendru Sivamaadhal Siddhantha Siththiye* (1437)

M. The goal of Siddhanta is becoming Sivam by being neither one with nor different from the Lord but being together with Him thanks to His grace.

This verse is important as the view of the so-called Pluralists respecting the concept of advaita is primarily based on this verse.

We may next consider verse 136 which runs as follows :

*Appinir Koormai Aadhiththan Vemmaiyal  
Uppenap Per Pettru Uruch Ceydha Avvuru  
Appinir Kōōdi Adhu Ondru Aahumaapol  
Seppinil Ceevan Sivaththul Adangume.*

M. The saltness in the (sea) water takes shape as salt due to sun's heat. The same salt when mixed with water becomes one with that (salt or sea) water. So also the soul (ultimately) becomes one with Siva.

The nature of the said relationship between God and soul is also referred to in verse 2945 as

*Appinil Uppena Aththan Anainthittu*

meaning that the Lord 'embraces' the soul much in the same way as salt mingles with water.

It may be noted that salt and water are chemically separable entities, each different from the other. The word 'Anainthu'-'embraces', in verse 2945, is a significant word in the context of

the nature of the relationship between God and soul sought to be conveyed by the above two verses.

105. We shall now refer to four other verses, nos 304, 1459 1460 and 2639 in Thiumantiram, which say that the nature of the advaitic union between the soul and Siva is similar to the relationship between flower and its fragrance. Following are those verses :

- (a) *Eesan... Nihazh Oliyaai Nindru*  
*Vaasa Malark Kandham Manni Nindrane* (304)

M. The Lord pervades the soul as Light of knowledge and as fragrance of flower.

- (b) *Poovinir Kandham Porindhiyavaaru Pol*  
*Seevanukkulle Siva Manam Pooththathu*  
*Oviyam Pola Unarndhu Arivaarkku*  
*Naavi Anaindha Naduth Thari Aame* (1459)

M. Just as fragrance is connected with and inherent in flower so does Siva-fragrance pervades the soul. This can well be felt and perceived by the soul when the mind is calm and composed much in the same way as the pole fixed in the cage of civet-cat, itself gets scented by its being embraced by that cat.

- (c) *Uindhanam Enbeer Uru Porul Kaangileer*  
*Kandha Malaril Kalakkindra Nandhiyai*  
*Sindhai Urave Thelindhu Yirul Neenginaal* (1460)

M. You say you have elevated yourself. (It cannot be true, for,) you do not see (know about) the substance inherent (in all things) by achieving clarity of mind. That substance is Lord Nandhi who pervades our being (the soul) as fragrance pervades flower.

- (d) *Kaalinil Oorum Karumbinil Kattiyum*  
*Paalinil Neyyum Pazhaththul Yiradhamum*  
*Poovinil Naatramum Pol Ulan Yem Yirai*  
*Kaavalan Engum Kalandhu Nindraane.* (2639)

M. Our Lord, our protector pervades (every thing and) is every where just as sense of touch is inherent in the air, sugar

crystals are present in the sugar-cane, ghee is present in milk, juice is present in fruit and fragrance is present in flower.

The above four verses in Thirumantiram substantiate the dictum of the Meikandar school of Siddhantins that God and soul are in a state of oneness and yet they are not one but two separate entities, each (notionally) separate from the other.

106. Dr. Siddhalingaiah observes in his 'Origin and development of Saiva Siddhanta upto 14th century' that 'The most important conception of Saiva in the Saiva Siddhanta is that He is apart from, one and co-eval with the soul all at once. To use the later terminology of Saiva Siddhanta, God is One (in immanence), different (being transcendent) and alone with (co-evaly existing with) the world of souls. This is the advaita relationship. The following verses in Thirumantiram lend support to this definition of the concept of advaita:

(a) *Malai Vilakkum Maadhiyamum Gnayirum*  
*Saala Vilakkum Thanich Chudar Annal Ull*  
*Gnanam Vilakkiya Nandhan Yenn Ull Puhundhu*  
*Oonai Vilakki Udan Yirundhane* (1529)

M. My Lord, the Supreme Light who illuminates well the sun, the moon and the lamp lit up in the evening, and who clarifies the inner gnanam (in me) entered me, purified my body and is together with me.

(b) *Naan Yena Nee Yena Verillai*  
*..... Nannudhal .....*  
*Onn Yena Uyir Yenna Udan Nindru ..*

M. You, my Lord, are so closely together with me, pervade my body and the life principle in me in such a manner that it cannot be said that I and you are different.

(c) *Kadandhu Nindraan Engum. Kandu Nindraane* (14)

M. He transcends everything and witnesses every thing.

(d) ... *Thevar... Andam Kadandhu Appuram*  
*Nindru Kaaththanam Ennum Karuthu Ariyaare* (1715)

M. Alas, the Devas are quite unaware of the fact that the Lord

transcends the universe and also protects them standing apart from them.

(e) *Aadhip Piraan.....Andaththu Appuram*

*Keezh Avan.....Naduvai Nindraane.* (3005)

M. He the First One is apart from the universe, below it and in the core of it.

107. A hymn by Saint Gnanasambandar (author of the first three Thirumurai) may be considered in this context.

*Eeraai Mudhal Ondraai Yiru Penn Aann Gunam*

*Mpondraai*

*Maara Marai Naangaai Varu Bootham Avai Aindhaai*

*Aaraar Suyai Eazhosai Yodu Yettuth Thisai Thaan Aai*

*Veraai Udam Aanaan Yidam Veezhim Mizhallaiye.*

M. Lord Siva is the end and beginning of all; He is both male and female; He is the three qualities (Sathva, Rajas and Thamas); He is the four vedas; He is the five elements, the six tastes, the seven musical notes, the eight directions; He is one with all these (Co-existing) and also separate from them.

The above hymn speaks of the advaitic relationship between God and the individual soul as envisaged in Saiva Siddhanta.

108. It is said that the tenets of Saiva Siddhanta are found more in Thiruvacakam (8th Thirumurai) than in the Thevaram (Thirumurai I to 7). The three fold relationship of immanence, transcendence and co-functioning in which stands Siva in relation to the individual soul, which relationship is the one emphasized in what the Saiva Siddhantins here consider to be the correct definition of the concept of Advaita, finds ample support in the hymns of saint Manickavacakar. The relevant hymns have already been referred to in paragraphs 59, 60 and 61 when discussing issue II. Anyway, four of those hymns may be, with advantage, repeated here.

(a) *Nallum Keezh Ulum Mel Ulum*

*Yaavulum Ellum Ennaiyum Pol*

*Nindra Yendhaiye.<sup>1</sup>*

M. My Lord who is there beneath and above in every thing like the oil in the sesamum.

(b) *Nirandha Aahaayam Neer Nilam Thee Kaal  
Aai Avai Allai Aai Aange Karandhadhor Uruve<sup>2</sup>*

M. O Lord, who becoming a form composed of all pervasive ether, water, earth, fire and wind, and yet, none of these, later vanished (into those five elements.)

(c) *Penn Aahi Ann Aai Ali Aai Pirangu Oli Cer Vinn  
Aahi  
Mann Aahi Yithithanaiyum Veraahi Kann Aar  
Amudhamum Aai Nindraan<sup>3</sup>*

M. He who is the female, the male, the neuter, the well lit heavens, the earth, something apart from all these, and eye-satisfying ambrosia as well.

(d) *Ellaa Uyiruma Tihthazhaththup Pizhaththu  
Avai Allai Aai Nirkum Eththane.<sup>4</sup>*

M. O Trickster who though proliferating into all beings, yet, become separated from them.

109. Thirumular has adverted to the above truth in the four following verses.

(a) *Anuvul Avatum Avanul Anuvum  
Kanu Ara Nindra Kalappadhū Unaraar  
Yinai Yili Eesan Avan Engum Aahi  
Thanivu Ara Nindraan Saraasaram Thane (2010)*

M. Inside the atom is He and the atom is inside Him. He mingles (with all things) facing no impediment. It is strange that none realise this truth. He who has no equal is there everywhere in this universe mitigated (obstructed) by nothing whatever.

2. TVM - 22 —5

3. TVM - 7 —18

4. TVM-37 —8

- (b) *Aadhip Piraan...Nam, Piraan Andaththu*  
*Appuram Keezh Avan...Nadu Aahi Nindraan Andre*  
 (3065)

This verse has already been considered and its meaning given in paragraph 106 above.

- (c) *Palingir Pavalam Padhithaan Pathiye* (114)

M. The Lord planted (imbedded) the pearl in the white crystal (rid of all impurities).

- (d) *Madhi Pettru Yirul Vitta Mannuyir*  
*Ondraam, Pathiyir Padhiyum Para Uyir Thuane.*  
 (2452)

M. The soul having become enlightened and consequently freed from the bond of ignorance becomes one with the Lord (and by virtue of its being a refined soul) is well planted in Him.

What is stated in the above extracts of verses 2, 114 and 2452 may be elaborated thus. The crystal mentioned in verse 114 symbolises the soul. The nature of the crystal is to take in the colour of anything with which it comes into contact. The crystal (soul) referred to in verse 114 is one just rid of all impurities (malams) and consequently becomes clear (after ceasing to reflect the colour of the malams with which it was in contact hitherto.) The pearl mentioned in that verse symbolises Sivan – the Lord, described by Appar as (Semmeni Emman), one with red complexion. The inference is that the clean white crystal (soul rid of all impurities) now takes in and reflects the red colour of the pearl (the Lord). It has now become Sivam, Sivam-imbued.

The planting of the pearl in the crystal symbolises the advaitic union of the Lord and the soul as envisaged in Saiva Siddhanta. Thirumular has in Thirumantiram verse 2 very appropriately describes the Lord being in such relationship with the soul as 'Innuyir Mannum Punidhan', meaning 'The immaculate Lord who abides in, pervades the good soul.'

110. We shall now explain what is a special and remarkable feature of the aforesaid relationship between the soul and

the Lord, namely, that the soul which reaches the feet of Siva enjoys non-dual union, eternally blissful beatitude and nearness in which the soul rests in union with him. In this state, the purified soul is embraced by the love of Siva and in that embrace they become one, yet the soul remains soul and God remains God'.

111. Now, before we go further into the relevant verses in Thirumantiram that may serve to explain the aforesaid advaitic relationship between the Lord and the soul (as envisaged by the Saiva Siddhantins here) it will be worthwhile, nay, even necessary to know what place Thirumular occupies among the galaxy of realised souls - saints - whom the aspirants - seekers of divine knowledge, have, over centuries, come to have implicit, unquestioned faith in their teachings. We come to know from what Thirumular himself has stated about himself in Thirumantiram, that he did occupy an exceptional place. We get to know this from the following materials in Thirumantiram;

(a) *Yirundhen Yik Kayaththe Yenn Yili Kodi* (80)

M. I lived with this self same body for countless crores of years.

(b) *Thappilaa Mandril Thanik Kooththu Kandapin  
Oppil Ezhu Kodi Yuham Yirundhene* (74)

M. After I witnessed the rare dance (of Siva) in that faultless 'Mandram' (place of common worship - presumably Thillai or may be the core of the heart), I have been living during these incomparable seven crores of years.

(c) *Eenam Yil Yik Kaayam Yirukkum  
Oonangal Yettum Ozhiththu Ondruvaar Hatke* (2320)

M, This physical body (of mine) will enure (continue to exist in the same way as the bodies of those who) get closer contact with the Lord after eradicating (what are considered to be) eight (great) defects.

So, the fact is that Thirumular, a great Jeevan-Muktha lived in his self same physical body, that had become pure, immaculate and imperishable for countless crores of years.

112, What was Thirumular doing all those countless crores of years? Says he

*Yirundhen Yiraap Pahal Attra Yidaththe*

*Yirundhen Yimaiyavar Yeththum Padhaththe*

*Yirundhen Yenn Nandhi Yinai Adik Keezhe* (80)

M. I continued to be in that state of spiritual experience wherein there was neither day nor night, and then, all the while I was beneath the feet of Lord Nandhi, which state was held in great regard by the Devas.

113. So, we may take it that Thirumular, a realised soul which he then undoubtedly was, and who had reached the Feet of God and was for ever beneath them, continued to be in constant advaitic relationship with the God-head. What sort of advaitic relationship was it? Was it the one spoken to by the monists or the one envisaged by the so called Pluralists, the Meikandar school of Siddhantins? What sort it was should be evident from what all the saint has himself stated relating to this relationship between him and the Lord.

We shall consider the relevant verses, not all, but a few only among them.

*Oonamil Onbathu Kodi Yuham Thanul*

*Gnanappaal Aatti Naadhanai Archiththu*

*Naanum Yirundhen Nar Podhiyin Keezhe* (82)

M. All these nine crores of years during which I was free from all defects and was wholly pure, I continued to remain under the good 'podhi' tree, bathed the Lord with the milk of Gnana (supreme knowledge) and adored Him with songs.

*Naanum Nindru Yeththuvan Naalthorum Nandhiyai*

*Thaanum Nindraan Thazhalthaan Okku Meniyan*

*Vannil Nindru Aar Madhi Pol Uvandhu*

*Onil Nindru Ange Uyirkkindra Vaare* (37)

M. I continue to adore and worship Lord Nandhi day in and day out; and the Lord whose complexion is just like flame responds to my prayer. Like the moon that stands and shines in the firmament, the Lord is pleased to get in and station Himself in my body and make His presence there felt by me.

*Pithattru Ozhiyen Periyaan Ariyaanai*  
*Pithattru Ozhiyen Piravaa Uruvaanai*  
*Pithattru Ozhiyen Engal Per Nandhi Thannai*  
*Pithattru Ozhiyen Perumaith Thavan Naane* (38)

M. I adore Him incessantly and praise Him, our Lord Nandhi who is great, rare and with form unborn. I must have indeed performed worthy 'thavam' to have the privilege of so adoring Him.

*Ahalidaththaar Meyyai Andaththu Viththai*  
*Puhalidaththu Yenn Thannaip Puhudha Vittanai*  
*Pahalidaththum Yiravum Panindhu Yetthi*  
*Yihal Yidaththe Yirul Neengi Nindrene* (4)

M. I bow before Him and adore Him all through day and night, Him who is the (ultimate) Truth for all the world at large, who is the seed of the universe and who, as an act of grace, allowed me to take shelter in Him as refuge. As a result, in this world of conflicting and confusing thoughts and ideas, I was rid of ignorance and became enlightened.

*Sooduvan Nejidai Vaippan Piraan Yendru*  
*Paaduvan Pann Malar Thoovip Paninidhu Nindru*  
*Aaduvan Amarar Piraan Yendru*  
*Naaduvan Naan Yindru Arivadhu Thaane* (73)

M. I adorn Him, station Him in my heart, sing calling Him as Master, showering varied flowers on Him, bow, stand and dance before Him and yearn and long for Him calling Him as the Lord of the Devas. This is what I know of today, (that is the day I write this 73rd verse in the Payiram-introduction to Thirumantiram).

அன்பளிப்பு:

தஞ்சாவூர்

114. We have already stated, when discussing issue I, that the Paayiram must have been written by Thirumular after he had finished writing the text proper of Thirumantiram.

*Aaraalum Yennai Amatta Onnaadhu Yini*  
*Seer Aar Piraan Vandhu Yeen Sindhai Fuhundhanan*  
*Seer Aadi Ange Thirivadhallal Yini*  
*Yaarapaadum Saaraa Vanai Arindhen Andre* (2960)

நடராஜபிள்ளை உலகநாதன் M.A.B.

This verse has already been referred to twice and its implications discussed in paragraph 93 and 97. In addition to what has been stated there, we may add that the word **Yini** occurring in two places in this verse may be borne in mind along with the word '**Yindru**' occurring in the last line of verse 73 just quoted above and the significance and implications of these words taken note of. And then, verse 2960 reveals an important stage in the inner spiritual experience of Thirumular, a stage wherein he has come to have an intimate contact and communion with the Lord who is now dominantly present in his mind. The saint is therefore confident that he need not depend thereafter on any body else excepting the Lord.

115. Here are some verses from Thirumantiram that give us a fairly clear idea of the exceptional nature of the relationship between the Lord and Thirumular (the realised soul)

(a) *Sivaperumann Endru Naan Azhaiththen*  
*Thava Perumaan Yendru Thaan Vandhu Nindraan*  
*Ava Perumaan Yennai Aal Udai Naadhan*  
*Bava Perumaanaip Pannidhu Nindrene.* (2971)

M. I called Him '**O, Sivaperumaan, Come to Me**'. He responded all at once. He came and stood before me and enquired '**Well, Thava Perumann, (Master of 'Thavam', What is the matter?**' I immediately bowed and stood before Him, my Lord.

(b) *Ennai Arindhilen Yiththaanai Kaalamum*  
*Ennai Arindhapin Eadhum Arindhilen*  
*Ennai Arinthittu Yiruththalum Kaividaadhu*  
*Ennai Vittu Ennai Usavuhindranne.* (2366)

For quite a long time I had not known (the truth about) myself. After having known me I did not know anything else. The Lord having taken note of me does not forsake me. He enquires of me, about myself (endearingly).

The above two verses are typical as showing how a realised soul which has attained in full the grace of the Lord, lives in perfect love and blessedness at his feet.

- (c) *Sindhyin Ulle Yendhai Thiruvadi*  
*Sindhaiyum Endhai Thiruvadik Keezhadhu*  
*Yendhaiyum Yennai Ariya Kilaan Aahil*  
*Yendhayai Yaanum Ariya Kilene* (2428)

M. The Feet of my Father (the Lord) is for ever in my mind (that is, I think of Him incessantly). My mind is for ever beneath His feet (that is, I get enlightenment all the time by such contact). (I reflect,) suppose the Lord had not taken note of me, not singled me out and blessed me, certainly, I would not have at all come to know Him as he really is).

The gist of this verse is that the soul cannot even know about the God-head, much less realise Him, unless He manifests himself to the soul (on His own initiative, out of sheer grace, mercy)

- (d) *Pettadiththu Yengum Pithatrith Thirivenai*  
*Ottadiththu Ullam Aar Maaselaam Vaangip Pin*  
*Thattokka Maarinan Thannaiyum Ennaiyum*  
*Vattam Adhu Oththadhu Vaanibam Vaaiththathe* (1781)

M. I roamed about (wrecklessly) speaking all sorts of non-sense. (Notwithstanding this my detestable behaviour, the Lord graciously took me into His fold). He cleared my mind of all dirt; and then, gave Himself to me and took over me for Himself as if in a sale by exchange. Needless to say that this transaction was in my favour.

'Thattokka' means as if the scales are even, when during a sale, the weight placed into one of the pans and the thing, subject of sale, placed in the other are identical in weight. Here, what Thirumular wants to convey to us is that in this case he (the soul) was certainly not an equal to the Lord, by any standard, but still the Lord, out of sheer love for him (the soul) treated it so (as an equal). The implication is that even after the Lord cleared his mind of all dirt before He took him over he (the soul) could not rightly consider himself as an equal to or even as coming any where near the Lord

116. Saint Manichavacakar has also expressed similar sentiments in a hymn in Thiruvacakam, which hymn is an

oft-quoted one. It is one known for the excellence of its contents, one revealing the depth and exceptional quality of mutual love and intimacy, if we may say so that marked the relationship between the saint and the Lord. Here is that hymn.

*Thanthathu Unn Thannaik Kondathu Yenn Thannai  
Sankaraa! Yaar Kolo Sathurar?*

*Antham Ondru Yillaa Aanandham Pettraen*

*Yaadhu Nee Pettradhu Ondru Yennpaal?*

*Sindhaiye Koil Konda Yemm Perumaan!*

*Thirupperunthurai Urai Sivane!*

*Yendhaiye! Eesaa! Udai Yidam Kondaai*

*Yaan Yitharkku Yilan Vor Kaimmaare!*

M. You gave yourself to me and took me in exchange, O, Sankara, who, indeed, is the cleverer one of us two? Infinite bliss I gained, what did you gain from me? O my Lord, who have occupied my mind as your shrine! O Sivan, who abide in Thirupperunthurai, O my Father, O Lord of the Universe, my body you have taken as your abode; for this I have nothing to offer in return (by way of gratitude).

117. This hymn by Manickkavacakar, and the verse by Thirumular (1781) considered just previously, embody a great truth which any superficial reader or a thinker with monistic bias is likely to miss, but which any sincere seeker after truth cannot afford to miss. One should remember that the said verse and hymn had been sung by two great saints when they were at the pinnacle of their spiritual experience.

118. The truth is that those two highly evolved souls, had considered themselves as in no way equal to the Lord, even after they had reached the summit and were experiencing forever the summum bonum of bliss. Then, what was it that had made them give expression to such sentiments? Thirumular gives the answer, by way of revealing, incidentally, another great truth. That truth is of course not plain on the face of it but latent in the following Thirumantiram verse (95), the one cited by you as an invocation song at the beginning of your mono-

graph. In the translation of the verse, in the monograph the Tamil word 'Veraiyaamai' occurring in line 4, is found as 'unknown beginnings'. We don't think this translation is correct. The correct translation will be 'unfathomable nature'. So, Thirumular has to be understood as having alluded to in verse 95 to the unfathomable nature of the Lord. The implication is that in certain respects the Lord continues to remain a mystery even to such great souls as Thirumular.

119. Saint Manickkavacakar has also adverted to this aspect of the Lord. The following two extracts are from hymns in Thiruvacakam. In verse 1 of the decad entitled Koyil Thiruppathigam, Manickkavacakar has prayed to the Lord as 'Ullavaa Kaana Vandhrulaai, meaning, 'Do graciously come, that I may see you as you really are'. In verse 4 of the same decad the saint has addressed the Lord as 'Unarndha Maa Munivar Umbarodu Ozhindhaar Unarvukkum Theri Varum Porule, meaning, 'O Being, impossible of being experienced by even great experienced sages, the heavenly ones and the rest'. In verse 9 of Thirukkovaaiyar, Manickkavacakar referred to the Lord as 'Unarndhaarkkum Unarvu Ariyon' meaning 'He is one who is rare to be perceived by (comprehended by the intuitive sense of) even realised sages'. So, it is not surprising that even highly realised sages as Thirumular and Manickkavacakar have considered themselves as not equal to God, or coming anywhere near Him, by any standard.

120. We now come to a very important and perhaps the final stage of our discussion of issue III.

The blessed soul being for ever one with the Lord and yet having or retaining its individual existence, as such, is ever aware of and a witness to what all He does. It stands to reason it should be so naturally, logically.

*Aarum Ariyaadha Andath Thiru Vuru  
Paar Mudalaahap Payilum Kadaththile  
Neerinil Paal Pol Nirkkindra Neermayai  
Soraamar Kaanum Suham Arindhene*

(450)

M. None have (really) known so far His beautiful form, the Universe. But I see it. I see the Lord, rather, watch Him—

incessantly, without any tiresomeness whatever, nay, with a positive sense of pleasure, His being in incessant contact with and activating the world and all conceivable objects in the universe, like milk mingling with water.

121. It may be noted that the nature of the relationship between the Lord and the Universe activated by Him incessantly is explained by Thirumular by a simili. It is like milk mingling with water. We may now bring to our mind the two other similies used by Thirumular to illustrate the nature of the advaitic relationship between the soul and the God-head. They are (i) salt and water and (2) flower and fragrance. Now, this one, a third simili, is employed by Thirumular to illustrate the advaitic relationship between the Lord and the world of things and the worlds, the Universe.

122. Milk mingling with water; this simili, it appears, has also been used by Vedhaantis of Thirumular's day to illustrate what they considered to be the nature of the advaitic relationship between the Lord and His creations. Please see Thirumantiram verse 2401.

123. We have guardedly, perhaps also deliberately, used the expression 'Vedhantis of Thirumular's day. We say so because Eakenmavadha is today masquerading in the garb of vedhanta having almost displaced the latter, over the past several centuries. We may, state, that Vedhantis of today may not consider the milk and water simili appropriate to illustrate the advaitic concept as now envisaged by them.

124. If we speak in the language of simple chemistry, milk is a combination of milk crystals, as such, and water. So there are two separate entities in what is labelled as milk. Are these two separable? Yes, they are. We all know that milk is de-hydrated and reduced as milk powder and the same can be reconstituted as milk by adding the required quantity of water. Milk as drawn from the udder of milch cattle naturally contains water. That is why they say in the language of the law of adulteration that water used in adulterating milk is 'added water'.

In Thirumular's day people knew that milk and water in the liquid known as milk could be separated, but it appears, they could not ordinarily do it. The pre-historic bird, swan, could do it. We may refer to verse 120 in Thirumantiram wherein Thirumular makes use of the illustration 'Just as the swan separates milk mixed with water' (Aamevu Paal Pirikkindra Annam Pol)

So, from what he himself witnessed Thirumular could say that the nature of the relationship between the Lord and the Universe was like milk getting mixed with water. It is obvious that in this illustration milk symbolises the Lord and water the Universe.

125. We have yet two more verses in Thirumantiram that seem to clinch the issue, once and for all.

*Paran Engum Aai Parandhu Uttru Nirkum  
Thiran Engum Aai Cerivu Engum Eaidhum  
Uran Engum Aai Ulahu Undu Umizhkkum  
Varam Ingann Kandu Yaan Vaazhndhu Uttravare (2590)*

M. The Lord (who is omnipresent) is spread far and wide, is everywhere, and gets into every thing. He pervades everything, every place. He who (is omnipotent) is every where, gulps and spits all the worlds. I could, by His grace, witness all these and live having this experience.

126. Was Thirumular the only one (soul) to have had the privilege of being close to the Lord and witness what all He was doing? No, there were others, equally great souls as Thirumular, similarly close to the Lord and, to the knowledge of Thirumular, enjoying eternal bliss and witnessing the Lord in action Says Thirumular in the following verse. (127)

*Yirundhaar Sivam Aahi Yengum Thaam Aahi  
Yirundhaar Sivan Ceyal Yaavaiyum Nokki  
Yirundhaar Mukkaalaththu Yiyalpaiyum Kuriththu  
Yirundhaar Yiravu Vandhu Eaidhiya Sombe.*

M. They were there, having become Sivam-imbued (having been rid of even the Anavamalam, the last of the Malams to be

removed in the last phase or stage leading to the state of saayuchchiyam and consequently, like Siva, having the form of knowledge-Arivu-Vadivu), were everywhere, as themselves, (retaining their individuality as separate souls). They were there witnessing the entire activities (without exception) of the Lord. They (as Thiru-Kala-gnanis) could take note of the nature of the past, present and future. They, on their part, did nothing except to enjoy the divine bliss and witness what the Lord was doing; with the result they were devoid of any activity and thus became literally lazy. Obviously, this observation has been made by Thirumular, in a lighter vein, to limelight the fact that the Lord alone functioned and the soul (which had ceased to act on its own volition, thanks to the dominating presence of the Lord in Siththam) was a mere witness to His functioning as stated above.

127 The unique experience of the soul, the privilege of being close to Him and watching what all He does as a mere witness while at the same time enjoying His bliss is the result of siththam becoming Sivam imbued, the Lord making His presence felt dominantly in the mind. Prior to this transformation, the soul, though it was so close to the Lord (who was even then present in the same siththam) could not in the least know of His presence there, or anything about His form or nature (vide Thirumantiram verse 431).

128 Thus the concept of advaita, as defined and interpreted by the Meikandar school of Siddhantins stands substantiated in full.

We have already stated that the chapters comprising the Paayiram-the introduction to Thirumantiram consisting of one hundred verses, has been and must have been written by Thirumular after he had finished writing the text proper of Thirumantiram. Most of the verses cited as authority to substantiate the view of the so called pluralists respecting issue III are, it may be noted, from the Paayiram and also from the chapter entitled Upadesam, the one specially referred to by Thirumular as giving the essence of all the three thousand verses and more in Thirumantiram (vide verse 3046)

129. We shall now take up the view of the monists respecting issue III, that the soul ultimately merges in undifferentiated union with Siva, and that (in other words) Jiva becomes Siva.

There does not appear to be any authority in Thirumantiram for the view that the soul becomes Siva. It is the Siththam (the mind) and in sequence the Soul (Jeeva) become Sivam-imbued as already been discussed at length.

Thirumular has stated in verse 1649 that thanks to the Grace of Sivam some may become Devas and some could well be compared with the God-head (Deivam). Saiva Siddhanta emphasizes that the souls do not become Siva but only become Siva-like that is, partake of His nature only. The moral of the Puranic story about Vishnu and Brahmma each claiming to be the Supreme God-head and about the Lord making them realise the truth by appearing before them as a vast column of fire, the top and bottom of which could not be seen by Brahmma and Vishnu, respectively, is that no soul is God and does not ever become God. This story is referred to and its moral explained by both Thirumular and Manickkavacakar.

Thirumular says in verse 372 that both Brahmma and Vishnu, out of sheer ignorance, claimed that they themselves were the God-head. Manickkavacakar says similarly in hymn 12 in the chapter entitled Thiruththonokkam in Thiruvacakam, that the Lord, in order to teach them a lesson, appeared before them as an immensurable column of fire, and thus made them realise the truth.

During Manickkavacakar's day the Ekanmavadhis seem to have indulged in virulent propaganda to propagate their views. Says Manickkavacakar in hymn 9 of Thiruchchathakam in Thiruvacakam that he had realised the truth that for ever and ever he would continue to be the servant of the Lord and that the Lord would be for ever and ever his Master. The saint adds that this truth may be widely made known to others.

Thirumular has, in substance, also expressed the same sentiment as Manickkavacakar. He says in verse 9 of the

Paayiram that the Lord who is worshipped by him is the Supreme Being. Conversely, there is none at all who is worshipped by the Lord. It is significant that he has said so after he had finished writing the text proper of Thirumantiram. Saint Thayumanavar stated that it is a heinous crime to say that the soul becomes God. We may remember he was the disciple of one Mounaguru who had come in the line and tradition of Thirumular as stated by Thayumanavar himself.

So, the contention of the monists respecting issue III cannot be considered as correct and in fact has no substance. Ekanmavadha has no place at all in Saiva Siddhanta. It is a negation of the basic tenets of Saiva Siddhanta as laid down and explained in Thirumantiram and the Thirumurais, and also contrary to the very manner in which Thirumular and Manickavacakar (and the other Saints-authors of the Thirumurai too) had lived their lives (as contemplated in their writings).

#### ISSUE IV

The last and fourth issue relates to Mahapralaya. You have stated that according to the Monists, Siva alone exists after the Mahapralaya. You have added (your own opinion) that the attempt of the Pluralists to keep the soul for ever separate from Siva is painfully dashed upon the rocks of Mahapralaya. And then, advertent to the views of the Pluralists that during the Pralaya the souls continue to be with Siva, you have remarked that this is at best their conjecture and that they could not show any authority for this view.

This issue needs no elaborate discussion. Verses 362, 363 and 364 in Thirumantiram deals with this subject. We find stated in those verses that the Lord saved the celestials from the Pralaya.

That the realised souls will be there with Siva during and after the Pralaya will be evident from verse 2590, already discussed. The reference to the Lord gulping and spitting the

worlds symbolise the cycles of the Cosmic 'destruction' and creation.

We thus conclude our answers and elucidations to the four issues formulated in your monograph.

### ANNEXURE-I

1. Meikandar was an avatara-Purusha. Facts about his birth and childhood are interesting. His parents who had no issue for long, sought the advice of their family Guru Arulnandi Sivacharya in the matter. The Guru advised them, relying on the contents of a certain hymn sung by Saint Gnanasambandar, to go and stay in Thiruvengkadu (a place about twenty miles south east of Chidambaram) for a time, bathe daily in the three holy tanks within the precincts of the temple of Siva there, and worship the Lord in that temple. Meikandar's parents did accordingly. Their prayers were heard. Meikandar was born. He was named at the outset as Swethavanaperumal which is the name of the presiding deity, Siva, in that temple.

2. When the child Swethavanaperumal was scarcely two years of age, a remarkable incident happened. The child was playing with a toy-cart in the open street. Just then, Paranjothi Maamunivar was passing overhead, through the sky. He was proceeding from Kailas, his permanent abode, to the Pothigai Hills, in the far south of Bharath, to meet Agastya who was living there.

3. Now, who is this Paranjothi Maamunivar? We learn from Thirumular that Nandi, his Guru, had the rare privilege of being initiated into the Truth and taught the Sivagamas by Siva Himself. Apart from Thirumular who was one of his disciples, Nandi taught the Sivagamas to Sanarkumara Munivar, his another disciple. The latter in turn taught them to his disciple Satyagnanadarsini by name. Paranjothi Maamunivar is the disciple of this Satyagnanadarisini. It is this self same Paranjothi Maamunivar who was then proceeding through the

sky, travelling in space, so to say, when the child Swethavanaperumal was playing in the street.

4. A brief digression: it sounds strange indeed that one could move through space even in those days. Perhaps it was just an ordinary matter for saints to resort to this mode of travel. We have the authority of no less than Thirumular himself in this respect. He says that after leaving Kailas he came to the far south of this country, moving through space (Vide verse 83 in Thirumantiram).

5. To revert to our narration: Paranjothi Maamunivar was attracted by the features of the child. He came down, befriended the child, and prompted by the Lord from within, initiated the child into Sivagnanam, by 'Upadesa' mode. He endearingly named him as Meikandar which name is, by the way, the Tamil version of 'Satyagnānadarisini', the name of his (Paranjothi Maamunivar's) Guru. Then the saint left. Swethavanaperumal who must have been by then, thanks to the Upadesa, transformed into a spiritually higher being, retired to the local temple, did penance in the shrine of Lord Ganesa there, and in course of time and while yet a youngster became an evolved soul. He had now realised the Truth (Mei). So, the youngster lived up to his name, Meikandar, literally meaning 'One who had realised the Truth'.

6. Ere long, seekers of knowledge, started coming to Meikandar to hear his discourses, elucidations of Saiva Siddanta. It is said that even those who were studying Sivagamas under that reputed master Sakalagamapanditha Arulnandi Sivacharya preferred to learn them under Meikandar and so came over to him. This was really an embarrassing situation for Arulnandi, well versed in all the Sivagamas and therefore appropriately called by his admirers with a prefix to his name, as Sakalagama Panditha. He had also the prestige of being the Guru of Meikandar's family. And, as we know, it was as a result of the spiritual advice given by Him to Meikandar's parents that Meikandar himself was born to them,

7. Though curiosity impelled Arulnandi Sivacharya to go and see Meikandar and hear his discourses, a false sense of prestige (ego?) made him desist and not yield to that temptation. But destiny willed otherwise. He did after all go to Meikandar, it is said, driven by curiosity and perhaps prompted by a spiritual urge also. Once in the presence of Meikandar, Arulnandi Sivacharya realised intuitively the former's greatness as a realised soul; and, prompted by Providence, fell at Meikandar's feet and sought his grace. A strange irony indeed, a master becoming the disciple of his erstwhile 'disciple', after an incredibly brief but a momentous meeting with him.

8. There were many disciples to Meikandar. The foremost among them was undoubtedly Arulnandi Sivacharya. Next in importance was one Manavasaham Kadanthar.

9. It is said that Meikandar wrote the Siva-Jnana-Bodham after he realised the Truth, after he came to be widely known as Meikandar. Arulnandi Sivacharya wrote Siva Jnana Siddhiyar, a comprehensive commentary on Siva-Jnana-Bodham. This work-Siddhiyar - is said to embody the essence of all the Sivagamas. Arulnandi Sivacharya also wrote a book entitled 'Irupa Irupathu' in praise of his master and, incidentally, embodying therein certain rare elucidations of Saiva Siddhanta.

10. Meikandar also wrote, besides that immortal work Siva-Jnana Bodham, a work known as Varthikam, giving a number of clues in the form of verses in venba metre, for enabling a clear understanding of Siva-Jnana Bodha sutras.

11. There is an observation in your monograph, obviously referring to the Varthikam, by mistake, as a commentary and raising a doubt if really Meikandar is the author thereof. Many writers, both in Sanskrit and Tamil, used to write their texts and offer their illustrations for the positions enunciated by them. For example, Dandi, the Tamil retorician of the contemporary period wrote his metaphorical aphorisms (which Meikandar also did) and provided illustrations in Venba metre (which Meikandar also did). All these are contemporary

literary trends. We shall be grievously wrong if we take Meikandar out of his environment and begin to test him as a laboratory specimen. His venbas are illustrations provided by him to help our understanding. We would emphasize that the Varthikam is not a commentary but one to be treated as part of the original text itself and an aid to understand Siva-Jnana-Bodham proper.<sup>1</sup>

12. Arulnandi Sivacharya's disciple was Saint Maraignana Sambandar, a vedic Brahmin by birth. He had a number of disciples of whom Umapathi Sivacharya was perhaps the most illustrious, well known as a great saint and for his erudition as a scholar.

13. Umapathi was one of the priestly class at Chidambaram, doing worship, as such priest, to Lord Nataraja in that great and famous Chidambaram temple. Very learned as he was, Umapathi was greatly respected as a leader among the priests and scholars of his day.

14. How Umapathi became a disciple of Maraignana Sambandar makes interesting reading. One day, during day time, in broad day light, Maraignana Sambandar was going along a certain street in Chidambaram, accompanied by his disciples. Umapathi was then coming along that street in a palanquin accompanied by torch-bearers, carrying lighted torches, all insignia of his special status as the accredited leader of scholars and priests. Maraignana Sambandar who saw Umapathi going in pomp and splendour told his disciples and to the hearing of Umapathi 'Here goes a day-blind man on a dead wood'. What he meant was that though it was then broad day light and Umapathi had good vision he was vain enough to be accompanied by torch-bearers and meaningless paraphernalia. The expression 'dead wood' was an obvious reference to the wooden palanquin in which Umapathi was then being carried, yet another proof of his vanity. The moment he heard the above remark by Maraignana Sambandar, Umapathi in whom the remark

---

1. The elucidation in this paragraph is by M. Arunachalam, a former Professor of Saiva Siddhanti in the Benares Hindu University

had by then likely kindled a spark of enlightenment, jumped down from the palanquin, fell at the feet of Maraignana Sambandar, became his disciple, renouncing everything.

15. On e Maraignana Sambandar was seen drinking some gruel poured into his hands by some weavers which gruel was to be used in conditioning yarn, and Umapathi, noticing a part of that liquid food dripping from the elbow-ends of his guru, receiving the same in his palms and drinking it with avidity and relish as that food was 'Guru sesha' (remnant of food left over by a Guru after he finishes taking it). The priests of the temple who came to know of this, excommunicated Umapathi and divested him of all his privileges in the temple. Thereupon, many an incident happened by the grace of the Lord making it known to all concerned that Umapathi had received His grace in full. It is said that later the priests themselves volunteered and took Umapathi again into their fold, realising his greatness.

16. This great saint, Umapathi Sivacharya, wrote as many as eight books on Saiva Siddhanta known as Saiva Siddhanta Ashtakam. They are entitled Sivaprakasam, Thiruvartupayan, Porrippahrodai, Vina Venba, Unnmai Neri Vilakkam, Nenju Vidu Thoothu, Kodikkavi and Sangarpa Nirakarnam.

17. Nandi, Sanarkumara Munivar, Satyagnanadarisini and Paranjothi Maamunivar are believed to be still in Kailas. They are known as Aha-Santhana Kuravars, meaning that they form a hierarchy of Gurus residing in Kailas. Meikandar, Arulnandi Sivacharya, Maraignana Sambandar and Umapathi Sivacharya are known as Pura-Santhana Kuravars, meaning that they constitute a line of gurus living outside Kailas. The prefixes 'Aha' and 'Pura' respectively mean 'within' and 'without'.

18. The guru sishya line, the spiritual hierarchy called variously as Kayilaya Paramparai, Meikandar Paramparai or as Upadesa Paramparai, has been continuing till date, in an unbroken line, its origin and connection being traceable to the Santana Kuravars aforesaid. At some stage or other, some in the said line founded religious institutions, mainly for the propagation of Saiva Dharma and Saiva Siddhanta. The Saiva

Adhinams like the one here at Dharmapuram, the one at Thiruvaduthurai and some other centres in Thamizhnadu fall under this category. It may be stated that certain former presiding preceptors and monks of these institutions have themselves contributed substantially to Saiva Siddhanta literature by writing worthy books on that subject. Guru Jnana Sambandar, the founder of Dharmapuram Adhinam, Guru Namasivaayar, the founder of Thiruvaduthurai Adhinam and Sri Kumaraguruparar, the founder of Kumaraswamy Mutt at Varanasi of which mutt the Kasi Mutt at Tiruppanandal is a connected institution, were all illustrious saints

## ANNEXURE II

This will be incorporated in the revised edition.



**Note :** We wish to acknowledge that in referring to verses in Thiruvacakam, we have profusely drawn from Thiru.G.Vanmeeganathan's Translation, entitled "Path-way to God through Thiruvacakam".

